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XXVII

Elizabethan Episcopal Administration

An Essay in Sociology and Politics

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Volume III
Visitation Articles and Injunctions,
1583—1603

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NOTE

In order to illustrate continuity and to provide contrasts in the administration, marginal notes have been provided. These refer either to documents from 1559 to 1575, printed in Frere and Kennedy, *Visitations*, vol. iii, or to this series, 1575–1603—the date will provide the guide. When in any particular document more references than one to a previous document have been necessary, the further references are made thus : for example, it may be necessary in a particular document to refer several times to "Parker's Articles for Canterbury Diocese, 1561." The first reference will be "Parker, Arts. for Cant. Dioc., 1561," the others, within the document, merely "Parker."

Foot-notes have not been provided to illustrate the text of the documents except in so far as the material is new. The marginal notes will, as a rule, imply references whose use will lead to explanatory notes in Frere and Kennedy.

My aim has been in publishing these documents to give a readable text and one easy of reference. With this end in view and working primarily for historians, I have neglected workers in other fields, and have modernized the documents.

W. P. M. KENNEDY.

University of Toronto.
5 *Nov.*, 1923.

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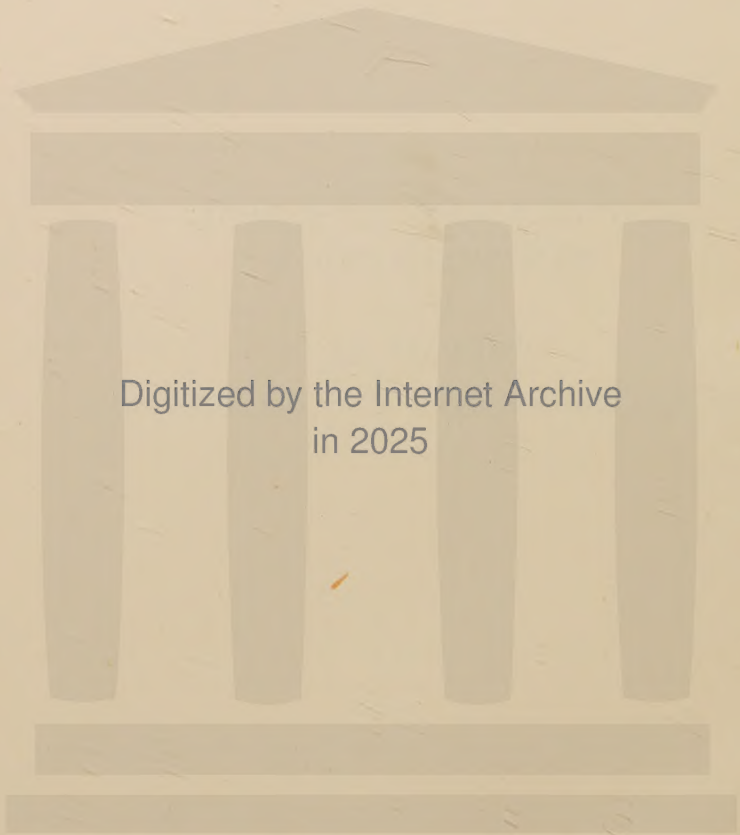
ELIZABETHAN EPISCOPAL ADMINISTRATION

VOLUME III

Visitation Articles and Injunctions, 1583–1601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XXVI

BISHOP MIDDLETON'S ARTICLES FOR ST. DAVID'S DIOCESE

1583.

Marmaduke Middleton (*d.* 1593) was consecrated bishop of Waterford and Lismore in 1579 and translated to St. David's in 1582. He was degraded and deprived before the High Commission for simony and for designs to alienate lands belonging to his bishopric. These Articles have not been previously printed. There are two copies of them among the State papers, both written in the same hand, and almost identical in wording. They, with the injunctions following, belong to Middleton's first visitation.

[Transc. *S. P. D.*, clxv, 1, 2.]

Articles inquired of in the ordinary visitation of the Reverend Father in God, Marmaduke, Bishop of S. David's, 1583.

1. *Imprimis*, whether your parson, vicar, or curate do every Sunday and Holy Day in your church or chapel reverently and duly say, use, and minister the Divine Service and Common Prayer, as Morning and Evening Prayer, the Litanies and Communion, and the Litanies and other prayers upon Wednesday and Friday, according to the Word of God and agreeable to the Queen's Majesty's Injunctions and proceedings, and also begin and finish the same service in due time? No. 1. Squire's Arts. for Middlesex (1582).

2. *Item*, whether your parson, vicar and curate do duly and distinctly read the Homilies, and duly and reverently minister the Holy Sacraments of the Lord's Supper and of Baptism when and as often as occasion requireth? No. 18. *ibid.*

3. *Item*, whether your parson or vicar do by himself or by any other (lawfully authorized) preach quarterly, so that you have four sermons at the least in the year preached in your parish church or chapel? *Ibid.*

4. *Item*, whether every man and woman of lawful age No. 23. *ibid.*

in your parish do receive the Holy Sacrament of the Lord's Supper three times in the year at the least; and whether the parson, vicar, or curate at the time of the ministration of the same do take up the bread and wine or either of them and show it to the people, thereby to move or stir up the minds of the ignorant people to idolatrous adoration of the same, divers and sundry superstitious ways, as by kneeling, knocking of the breast, closing of their eyes with finger and thumb etc.?

No. 7. Grindal's Arts. for Prov. of Cant. (1576)

No. 2. Squire.

5. *Item*, whether you have in your churches all necessary books for Common Prayer, viz.—two Psalters, the Bible of the largest volume, the two tomes of Homilies, the Communion Book or Service Book, and the same in Welsh, where Welsh is only used?

Ibid.

6. *Item*, whether your church be decently and cleanly kept; and whether you have therein a comely communion table upon a frame, a fair carpet and a covering of linen; a communion cup; a decent surplice; a convenient pulpit; a chest for the alms given to the poor under lock and key; and a register book, commonly called the white book, to write the names of all such as are christened, married and buried; and whether the same order be kept in doing of the same?

No. 34. *ibid.*

No. 6. Chaderton's Arts. for Chester (1581).

7. *Item*, whether the altars and roodlofts, and all other signs and monuments of superstition and idolatry be clean taken away and defaced in your churches, and sentences of Holy Scripture written in their places?

No. 13. Squire.

No. 9. *ibid.*

No. 19. Chaderton.

8. *Item*, whether your parson, vicar, or curate do duly catechise the children and servants of the parish; and duly read the Queen's Majesty's Injunctions quarterly; and do use perambulation in the Rogation week?

No. 21. Squire.

9. *Item*, whether they have at any time ministered the Holy Communion unto any notorious offender (without doing first public penance and notice thereof first brought from the ordinary), or to any excommunicate persons either of their own parish or any other, or to any that are not catechized or confirmed?

No. 21. Chaderton.

10. *Item*, how many cures does your parson, vicar, or curate serve and how many miles distant one from the

other; and who did administer the Communion in your church at Easter last or at any time since then?

11. *Item*, do you know or have you heard by common fame or report that your parson, vicar, or curate doth live incontinently; or keep any concubine or other suspected person in their houses or elsewhere; or be haunters of taverns or alehouses; or use hunting, hawking, dicing, carding, quarrelling, or any other unlawful exercise? No. 15. Squire.

12. *Item*, whether they have obtained any of their ecclesiastical livings or promotions by simony or any other unlawful means? No. 23. Chaderton.

13. *Item*, whether they do take any leases or farms; or purchase any lands; or follow any temporal causes contrary to her Majesty's laws; or do keep victualling or selling of beer or ale as common tipplers? No. 19. Whitgift's Arts. for Worcester (1577).

14. *Item*, whether they go in decent apparel, seemly, meet, and convenient for them as becometh men of their vocation? No. 4. Chaderton. No. 24. *ibid.*

15. *Item*, whether the chancel of the church and the mansion-house of your parson or vicar be well and sufficiently repaired and maintained? No. 31. Squire.

16. *Item*, whether your prebendary, parson, or vicar be resident upon that his benefice and there keep hospitality; and whether he doth give to those of the poor the fortieth part of his revenues, if he may dispend clearly 20*£* by the year? No. 22. Chaderton.

17. *Item*, whether they do every Sunday and Holy Day openly teach their parishioners the Lord's Prayer, the Ten Commandments, the Articles of the Faith commonly called the Creed; and whether they do exhort their parishioners to give of their liberality to the poor; and whether they do use to persuade their parishioners (being sick making their last wills and testaments) to give something to the repairing of the decayed Cathedral Church of S. David's? No. 12. Grindal. No. 18. Chaderton.

18. *Item*,[1] whether any of them or any other do allow, No. 14. Squire.

[1] cf. "An Act to retain the Queen's Majesty's subjects in their due obedience" (1581), directed chiefly against the seminarists and their work of reconciliation to the Church of Rome (23 *Eliz.*, c. 1).

maintain, or extol the usurped authority of the Bishop of Rome or of any foreign power; or maintain any superstitious usage contrary to the Queen's Majesty's laws; or do receive, harbour, or maintain any Romish priest and counterfeits as Jesuits, Puritans, Anabaptists, or privy sowers of sedition that practice to allure her Majesty's subjects from God's true Divine Service and their loyalty from her Highness; or that keep any secret conventicles or assemblies for hearing of Mass, or to receive absolution from the Pope or by his authority, or to pray for the dead; this article doth concern any inhabitant within your parish either spiritual or temporal whatsoever?

No. 26. *ibid.* 19. *Item*, whether your parson, vicar, or curate do solemnize any marriages in any forbidden place or places, or without due asking of the banns, or unto any within the degrees forbidden?

No. 7. *ibid.* 20. *Item*, whether any dwelling within your parishes do wilfully, obstinately or negligently absent themselves from the church and Divine Service on the Sundays and Holy Days contrary to her Majesty's Injunctions and the laws and statutes of this realm; or otherwise unreverently behave themselves when they are in the church?

Nos. 24, 27, 28. *ibid.* 21. *Item*, whether there be in your parish any swearers or blasphemers of the name of God; any fornicators, adulterers, or incestuous persons; or any that commit usury, sorcery, or any kind of witchcraft; or any notoriously famed of any of the said crimes by common report or otherwise?

No. 49. Chaderton. 22. *Item*, whether there be any in your parish that do use to go on pilgrimage to wells or other superstitious places; or use prayers upon beads, or upon the graves of the dead?

Nos. 5 and 6. Barnes's Injcts. for Durham (1577). 23. *Item*, whether any of your parish do observe any abrogated Holy Days not allowed of, or prohibited fasting days; superstitious ringing of bells upon unlawful Holy Days or other times prohibited?

No. 9. Squire. 24. *Item*, whether any innholder or tippler within your parish do sell any victuals within the time of Divine Service on the Sabbath or Holy Days?

25. *Item*, whether the churchwardens of your parish do yield up a due account of their office yearly; and whether any person or persons do withold any church-goods? No. 32. *ibid.*

26. *Item*, whether the wills and testaments of any person or persons be suppressed to defeat the legacies therein contained and bequeathed; and whether any do administer the goods of the dead without lawful authority or commission? *Ibid.*

27. *Item*, whether any do presume to keep school within your parish or to teach any children before he be duly examined and licenced by the ordinary for his sufficiency, life, and conversation? No. 25. *ibid.*

28. *Item*, whether in your parish there be weekly collection for the poor and due distribution thereof; due observance of foundations of hospitals and performance of all godly bequests and legacies to public uses? No. 29. Chaderton.

29. *Item*, whether any of your parishioners being of lawful age have not received the Communion at Easter last? No. 23. Squire.

30. *Item*, whether any of your parishioners do buy or sell any wares, make merchandise or such like, or do labour on the Sabbath day or other Holy Days contrary to her Majesty's laws and Injunctions? No. 6. *ibid.*

31. *Item*, whether any disturbance by fairs or brawling hath been used in your church or churchyard, and by whom? *Ibid.*

32. *Item*, whether any of your parishioners have kept either their marriage-dinner or other drinkings or tipplings in your church, churchyard, or chapel used for Divine Service? *Ibid.*

33. *Item*, whether any of your parishioners do keep superstitious images in their houses, or any superstitious books? Nos. 7 and 48. Chaderton.

34. *Item*, whether at the burial of the dead they use any lights, tapers, or trindles, or use any superstitious means either at crosses, stiles, the churchdoor; or otherwise set up any crosses of wood in the church or churchyard about the graves of the dead? No. 41. Grindal's Injcts. for York (1571).

35. *Item*, whether the church and churchyard be well No. 31. Squire.

repaired, and whether any chapels-of-ease, almshouses, or bells have been pulled down?

No. 26. *ibid.* 36. *Item*, whether there be any within your parish married within the degrees prohibited, or without the consent of their parents, or have more wives or husbands than one?

37. *Item*, whether your parson, vicar, or curate do say or minister any Divine Service in your church being interdicted, or be himself excommunicate, or else suspected of any cause?

No. 22. *ibid.* 38. *Item*, whether they do at any time admit any young folks that cannot say the Lord's Prayer, the Articles of his Faith, and Ten Commandments, to receive the Holy Communion, or to the estate of matrimony, or to be godfathers or godmothers at the baptism of infants; and whether they have married any that have not been first confirmed of the bishop?

No. 19. Whitgift. 39. *Item*, whether there have been any in your parish that have been once in orders, as minister or deacon, that doth now forsake his vocation and use himself as a layman?

No. 32. Chaderton. 40. *Item*,[1] whether there have been any commutation of penance enjoined by any authority within your parish; and whether the same have been bestowed on any godly uses?

No. 38. Sandys's Arts. for York (1578). 41. *Item*, whether the apparitors or their deputies do molest any of your parishioners with presupposed citations and so either by colour, or otherwise by indirect means, enrich themselves by spoiling the poor people?

No. 39. Parkhurst's Injcts. for Norwich (1569). 42. *Item*, whether there be any in your parish or commonly going abroad in the country that practice physic or surgery without he be first examined of the ordinary and by him admitted and licenced?

No. 7. Chaderton. 43. *Item*, if there be in your parish church or chapel or otherwise in any private house any copes, vestments, chalices, or any such like vessels or ornaments of superstition, you are to present the same.

[1] This item is the earliest witness to Whitgift's famous "Articles touching preachers and other orders in the Church" of 1583 (Cardwell, *Doc. Ann.*, i, 470); the eleventh of which provided that, when penances were commuted, the penalty should be employed to "godly uses."

XXVII

BISHOP MIDDLETON'S INJUNCTIONS FOR ST. DAVID'S DIOCESE

1583.

The Injunctions belong to the same visitation as the previous Articles. Their preface is an interesting statement that they were drawn up to meet a remarkable state of attachment to the past throughout the diocese of St. Davids.

[Transc. *Second Ritual Report*, App. E, pp. 426 ff.]

Injunctions to be observed and kept within the diocese of St. David's, exhibited in the visitation of the Right Reverend Father in God, Marmaduke, bishop of S. David's aforesaid, in the twenty fifth year of the reign of our most gracious sovereign Lady, Elizabeth by the grace of God, Queen of England etc.

Because I understand there is used in most parts of my diocese an infinite number of popish ceremonies and other things, contrary to the laws of God and the Queen's Majesty's most godly proceedings, I thought good for the avoiding of the same to set down these Injunctions following, requiring you and every of you (for that it tendeth to the glory of Almighty God and the benefit of these people committed to my charge) to have a special care, within the limits of your charge, for the speedy observation and fulfilling of the same. In doing whereof, you shall not only obey God's commandments, observe her Highness' laws, and discharge your own duties, but shall also greatly benefit the Commonweal, increase true religion, and maintain the country in all virtue and godliness, where heretofore, it hath been for the most part trained up in erroneous opinions, idolatrous amity, and wicked superstition.

Injunctions to be observed as well of the clergy as laity within the diocese of Saint David's etc.

No. 1. Middleton's Arts. for St. Davids (1583).

1. First, whereas heretofore in sundry places it hath been a foolish use amongst a sort of ignorant blind priests and ministers that at the saying of these words, immediately going before the distribution of the sacramental bread "who in the same night that He was betrayed took bread, and when He had given thanks etc.; likewise after supper He took the cup" etc., they would take the bread and wine into their hands, lift it up and show it unto the people; whereupon hath ensued horrible idolatry and religious adoration of the sacraments themselves, or rather of the bread and wine, as by kneeling, knocking of the breast, lifting up of hands, closing of the eyes with the finger and the thumb; For the avoiding whereof it is decreed that no parson, vicar, or curate whatsoever hereafter shall handle, lift up or show unto the people the bread and wine, but shall let it lie upon the table until the distribution thereof, and then to break it, receive it himself and distribute it unto others, according to the orders of the book without any addition or detraction.

No. 2. *ibid.*

2. *Item*, for the better edifying and hearing of the people in the ordinary service, the minister shall always stand either in the body of the church or at the least in the lower end of the chancel (where commonly the seat of the minister is) with his face always turned down unto the people, and thence reverently, distinctly and with a loud voice, read the service.

No. 9. *ibid.*

3. *Item*, that no notorious offender, wrongdoer, malicious person, infant under fourteen years of age, idiot, frantic, or others ignorant of the principles of the Christian religion and the doctrine of the sacraments shall be admitted by any minister to communicate.

4. *Item*,[1] that there be no recourse by the minister to the Communion table to say any part of service there, saving only when there is a communion to be ministered, for it doth retain a memory of the idolatrous Mass: for

[1] See Frere and Kennedy, iii, 161, n. 2.

the avoiding whereof all the service shall be said by the minister in his own seat or pulpit with his face turned down towards the people; saving that when there is anything extraordinary to be done, as baptism, burial, or marriage, or thanksgiving for women delivered, then he may use the accustomed place thereof.

5. *Item*,[1] that there be no linen cloths laid upon the Communion table, saving when there is a communion to be ministered. No. 2. Squire's Arts. for Middlesex (1582).

6. *Item*, that when there is a communion to be ministered, that the Communion table be placed in the lower end of the chancel, as near unto the people as may be convenient, and when the ministration is done, remove it to the upper end of the said chancel. No. 15. "Interpretations" (1560–1).

7. *Item*,[2] that when there is a communion that all the people which will not communicate being called thereunto, be commanded to depart for that time out of the church, after the general confession made in the name of the communicants; and if they be so stubborn that they will not depart, then the minister to proceed no further in his Communion, but in the next consistory court complain of them as interrupters and troublers of God's Divine Service.

8. *Item*, that no minister do presume to minister any more communions but only one in one church in one day.

9. *Item*, that there be no Communion ministered in any church, or otherwise private, except there be at the least three for every score communicants that be in the parish to communicate with the minister. No. 25. Parkhurst's Interrogs. for Norwich (1561).

10. *Item*, that none be admitted to receive the Holy Communion, but such as the minister (by due examination) No. 38. Middleton.

[1] Middleton cannot be referring to the "fair linen cloth" ordered by the Royal Order of 1561 (*ibid.*, 108). Perhaps he had in mind "linen cloths, called altar cloths and before used about masses," which Grindal forbade in the province of York in 1571 (*ibid.*, 295). The Prayer Book, however, supports Middleton: "The Table having at the Communion time a fair white linen cloth," etc.

[2] This item stands isolated in the Elizabethan visitations and goes back to Hooper in 1532 (*ibid.*, ii, 274). Grindal contemplated a continuous service of Mattins, Litany, and Communion—"the whole Divine Service"—from which no one was to depart (*ibid.*, iii, 286).

shall know can perfectly say the Articles of their Faith, the Ten Commandments and the Lord's Prayer at the least, and the younger sort must say the whole Catechism.

No. 4. *ibid.*

11. *Item*, that every man and woman do receive the Holy Communion thrice in the year at the least.

No. 13. Chaderton's Arts. for Chester (1581).

12. *Item*, that no minister do admit any of another parish to communicate in his parish church.

Baptism.

No. 8. Barnes's Injcts. for Durham (1577) and note.

13. *First*, that no layman or woman do presume to minister baptism, but (if the child be weak) that they send for the minister of the parish; and the midwife not to meddle with it at all, otherwise than is in the Book of Common Prayer.

14. *Item*,[1] (to take away superstition) the minister shall not dip the child but once only and that discreetly; or else pour water on him once only in the name of the Father, the Son, and of the Holy Ghost.

15. *Item*, that no minister or priest do put on, or suffer others to put on the child's head that is baptized the chrisom (as it is superstitiously called), wherein hath been great superstition, and yet is in sundry places.

No. 38. Middleton.

16. *Item*, that none be admitted to be gossips which be under fourteen years of age and there to make an open confession at the font of the Articles of their Faith; yea the younger sort must say the whole Catechism.

17. *Item*,[2] that the father of the child that is to be baptized be present at the baptizing of his said child, during the whole action of baptism.

18. *Item*, that the minister shall not meet and receive the child that is to be baptized at the church door or porch, nor shall they say any piece of service for that purpose which heretofore superstitiously had been used.

19. *Item*, that the minister shall not suffer the sureties or gossips to put their hands upon the head of the child

[1] Taken from the rubrics of the Prayer Book.

[2] This order is peculiar to the diocese of St. David's, and is supported by no authority either in the Prayer Book or Canons.

immediately after it is named or baptized, as if there were some hidden mystery therein.

Burial.

20. *First*, that there be no crosses of wood made and erected in sundry places where they used to rest with the corpses, and especially that no wooden crosses be set upon the cross in the church-yard, or upon or about his grave. No. 34. *ibid*

21. *Item*, that the clerk nor his deputy do carry about the town a little bell called "the bell before the burial," after the use of popish superstition.

22. *Item*, that there be no offerings at burials, whether directly or indirectly; their month's minds or twelve months' minds as superstitiously they have been termed and used. No. 5. Barnes.

23. *Item*, that there be no prayers made for the dead either in the house or upon the way or elsewhere, which thing superstitiously hath been frequented and tolerated by the ministers. No. 18. Middleton.

24. *Item*, that the clerk and one or two with him at the most shall cast the earth upon the corpse, and none but they.

25. *Item*, that there be no candles used upon the corpse while it is in the church.

26. *Item*, that no ministers when they resort to burials to any other churches than their own shall wear any surplice or such like attire more than usual.

27. *Item*, that there be no ringing of bells at burials, saving one short peal before the burial and another after. No. 30. Chaderton.

At the Thanksgiving for the Deliverance of Women.

28. *First*, that the minister shall not meet the woman at the church door or porch, there taking her by the hand and leading her into the church, mumbling to himself I know not what and that namely in Latin, as heretofore amongst them hath been used.

29. *Item*, that the midwife go not before the woman, that is to yield her thanks, into the church and so up to the Communion table, for these two foolish and super-

stitious customs—the one by the priest and the other by the midwife—hath used and hatched as well superstitious terms, as also "Act of Churching of Women":[1] as if for that conceiving and bringing a child into the world (and that in lawful wedlock) a woman should be unclean and profane.

30. *Item*, that the woman that is to give her thanks, either else the midwife, shall not kiss the Communion table when they offer the accustomed duties.[2]

No. 7. Middleton. 31. *Item*, that images, pictures, and all monuments of feigned miracles, as well in walls as in glass-windows be defaced; and namely the image of the Crucifix and the two Marys in the chancel windows.

32. *Item*, that the Paraphrases may be provided in every parish church, or rather Bullinger's *Decades* in English,[3] for it is much more profitable.

No. 3. *ibid.* 33. *Item*, that the quarter sermons may be provided for: and none to be preached but those appointed by me.

34. *Item*, that the ministers shall buy for their study in divinity all such books as shall concern the same and be nominated by me; and that, within two months after the denomination and receipt of these Injunctions.

No. 7. *ibid.* 35. *Item*, that the altars and roodlofts may be pulled down and utterly defaced, and the timber thereof either sold or else put to some good uses, for as yet they stand in most churches little or nothing blemished.

No. 23. *ibid.* 36. *Item*, that the Lord's day and other lawful Holy-days be spent in the Divine Service of Almighty God; and that old superstitious Holy-days be justly abrogated and put down, yet bidden to be observed by the minister in the churches.

No. 8. Squire. 37. *Item*, that the twelvepence forfeited for absence from the church be levied and taken according to the statutes.

[1] The phrase is in the Prayer Book: "commonly called the Churching of Women."

[2] The "accustomed offerings" were obligatory under the rubrics.

[3] For Bullinger's Decades in English see note on No. 16, Cooper's Injcts. for Lincoln (1577). Middleton's order is isolated in the period.

38. *Item*, that no minister receive common whores and wicked women to give their thanks as well as honest women, without first they be examined by the ordinary and allowed thereunto under his seal. No. 29. *ibid.*

39. *Item*, that the minister do usually teach the Catechism to the youth of their parish, which now is altogether neglected. Nos. 11 and 12. *ibid.*

40. *Item*, that the minister shall read the Queen's Majesty's Injunctions openly to their parishioners four times in the year at the least, and that they (usually in the Rogation week) do by perambulation compass in the uttermost bounds of their parish. No. 8. Middleton.

41. *Item*, that no minister shall play at dice, cards, tables, bowls or any other unlawful game. No. 11. *ibid.*

42. *Item*, that no minister shall sell any ale or beer, or keep any victualling house, or haunt any other alehouse or tavern. No. 13. *ibid.*

43. *Item*, that the minister solemnize no matrimony in private houses, gardens, profane chapels, or in any other place, otherwise than the law doth permit them. No. 19. *ibid.*

44. *Item*, that the minister do wear such decent and comely apparel as doth belong to their vocation, and (so many as be able) to provide cloaks with sleeves. No. 14. *ibid.*

45. *Item*, that every parson or vicar be resident upon his benefice, or otherwise (having a sufficient dispensation) do substitute a fit person in the place, allowed by the ordinary, and the same to be always there resident. No. 16. *ibid.*

46. *Item*, that every parson, vicar, or curate do from time to time use good persuasions to all their parishioners lying on their death beds to give by their testament or otherwise something towards the repairing of the decayed Church of S. David's. No. 17. *ibid.*

47. *Item*, that no parson, vicar, or curate do marry any person within the degrees prohibited, nor that have any more wives or husbands than one. No. 19. *ibid.*

48. *Item*, that the churchwardens of every parish have an especial care that no curate be permitted to serve in their parishes, except he do first show unto them his No. 12. Chaderton.

licence from the Ordinary so to do, and they to keep the same safely for their own discharge.

These Injunctions above written, and every part and parcel of them I straightly command and charge every man (to whom they do appertain) fully to observe, maintain, and keep, upon pain of the laws, for that cause made and provided.

Finis.

[Added in writing on last leaf of printed copy :—

Item, that the parson, vicar, curate and the churchwardens and every of them do permit no corpses to be buried within their parish church or chapel (for that by their general burying there great infection doth ensue) except those of the best sort of the parish ; and they to pay ten shillings towards the repairing of the church or chapel to the hands of the churchwardens there, and they to be accountable for the same.]

XXVIII

ARCHBISHOP WHITGIFT'S ARTICLES FOR BATH AND WELLS DIOCESE

1583.

Whitgift was confirmed as Archbishop of Canterbury September 23, 1583, and shortly afterwards began his metropolitical visitation. These Articles have not been previously printed. Their chief interest lies in their application to diocesan life of Whitgift's famous Articles of Subscription (Strype, *Whitgift*, ii, pp. 229 ff.).

[Transc. *Whitgift Register*, I, ff. 335^{v} seq.]

Articles to be inquired of within the visitations of the Most Reverend Father in God, the Archbishop of Canterbury, Primate of all England and Metropolitan, within the diocese of Bath and Wells.

[1*a*]. Whether your parson, vicar, or curate do every Sunday when there is no sermon read distinctly and plainly some part of the Homilies prescribed and set forth by the Queen's authority to be read; and every Holy Day when there is no sermon immediately after the gospel openly, plainly and distinctly recite to his parishioners the Lord's Prayer, the Articles of the Faith and the Ten Commandments in English; and whether any minister not admitted by the ordinary or by other lawful authority do expound any Scripture [1] or matter of doctrine by the way of exhortation or otherwise, and there omit and leave off. Nos. 2 and 17. Middleton's Arts. for St. David's (1583). No. 6. Aylmer's Arts. for Archdy. of London (1580).

1. Whether that every Sunday and Holy Day openly in the church your parson, vicar, or curate do call for, hear, No. 9. Middleton.

[1] Preaching or interpreting the Scriptures by any not lawfully admitted was forbidden by Whitgift's Articles of 1583 (Strype, *Whitgift*, i, 229).

and instruct all the children, apprentices, and servants of both sexes that be of convenient age within the parish or at least so many of them by course as the time will serve and as he may well hear and instruct for half an hour at the least before or at Evening Prayer in the Ten Commandments, the Articles of the Belief, and the Lord's Prayer, and diligently examine and teach them the Catechism as it is now allowed and set forth; and whether for that purpose he doth take the names of them all and by course call certain of them by name every Sunday and Holy Day to come to the teaching of the same Catechism?

No. 32. Whitgift's Arts. for Worcester (1577).

2. Whether any do preach, declare, or speak anything in derogation of the Book of Common Prayer which is set forth in the laws of this realm, dispraising the same or anything therein contained?

No. 38. Middleton's Injcts. for St. David's (1583).

3. Whether your parson, vicar, curate, minister, or reader do church any unmarried woman which hath been gotten with child out of lawful marriage and say for her the form of thanksgiving for women after childbirth, except such unmarried woman have either before her childbirth done due penance for her fault to the satisfaction of the congregation, or at her coming to give thanks do openly acknowledge her fault before the congregation at the appointment of the minister according to order prescribed to the minister by the ordinary or his deputy; the same churching to be always upon some Sunday or Holy Day and upon none other day?

No. 18. Middleton's Arts.

4. Whether any of your parsons, vicars, curates or ministers or any other priest, or any lay man or woman, do wilfully maintain or defend any heresies, false opinions, or popish errors contrary to the laws of Almighty God and true doctrine by public authority in this realm now set forth, and what be their names; and whether any keep any secret conventicles, preachings, lectures, or readings contrary to the laws, and what be their names?

Ibid.

5. Whether there be any in your parish that openly or privately say Mass or any other kind of service or prayer than is set forth by the laws of this realm?

6. Whether any popish priest either going as priest or

disguised in other apparel or altering their names for any cause, or any other, or renegade person, mislikers or depravers of true religion that do not minister or frequent Common Prayer now used, nor communicate at times appointed by the laws, do resort secretly or openly into your parish and to whom; and of whom be they received, harboured, and relieved; and what be their names and surnames or by what names are they called? No. 47. Chaderton's Arts. for Chester (1581).

7. Whether your parsons or vicars be resident and dwell continually upon their benefices doing their duties in preaching, reading, and ministering the Sacraments; and whether they keep hospitality according as their living will extend; and whether their houses and chancels be well repaired and upholden? No. 16. Middleton.

8. Whether there they or any of them have more benefices than one; how many and in what countries they be, and what be the names thereof? No. 10. *ibid.*

9. Whether they or any of them keep any suspected woman in their houses; or be incontinent persons, given to drunkenness or idleness; or be haunters of taverns, dicers, carders, tablers, swearers, or otherwise suspected of any notorious crime, or give any evil example of life; and whether they (as they ought to do) occupy themselves in the reading or hearing of some part of the Holy Scripture or other good author, or in some other godly or laudable exercise meet for their vocation? No. 11. *ibid.* No. 11. Squire's Arts. for Middlesex (1582).

10. Whether they or any of them do keep or suffer to be kept in their parsonages or vicarage houses any alehouses, tippling houses or taverns; or do sell ale, beer, wine, or any victual? No. 13. Middleton.

11. Whether your parsons or vicars have bought their benefices or come to them by simony, fraud, deceit or colourable pact or other unlawful means whatsoever, or be vehemently suspected or defamed thereof; and whether they keep in their own hands or have demised to let to farm their parsonages and vicarages or their glebe-lands or tithes or any part thereof; and whether any such lease be made for the performance of any simoniacal pact made directly or indirectly between the incumbent and patron, Nos. 12 and 13. *ibid.*

or between the incumbent and any other person for the presenting of the same incumbent to that benefice?

No. 18. *ibid.* 12. Whether there be any man or woman in your parish that resorteth to any popish priest for shrift or auricular confession; or any that within three years now last past hath been reconciled unto the Pope or to the Church of Rome; or any that is reputed or suspected so to be; and whether there be any that refuse to come to the church to hear Divine Service or to communicate according to the order now established by public authority, and what be their names?

No. 10. Squire. 13. Whether for the putting of their churchwardens and swornmen in the better remembrance of their duty in observing and noting such as offend in not coming to Divine Service, your minister or reader do openly every Sunday after he have read the second lesson at Morning and Evening Prayer monish and warn the churchwardens and swornmen to look to their charge in this behalf, and to observe who contrary to the statute offend in absenting themselves negligently or willingly from their parish church, or chapel, or unreverently as is aforesaid use themselves in the time of Divine Service?

No. 41. Chaderton. 14. Whether your hospitals, spitals, and almshouses be well and godly used according to the foundation and ancient ordinances of the same; whether there be any other placed in them than poor, impotent, and needy folk that have not wherewith or whereby to live?

No. 27. Middleton. 15. Whether the schoolmasters which teach within your parish, either openly or privately in any noble or gentleman's house, or in any other place there, be of good and sincere religion and conversation, and be diligent in teaching and bringing up of youth; whether they be examined, allowed, and licenced by the ordinary or his officers in that behalf; whether they teach the grammar set forth by King Henry the Eighth of noble memory and none other; whether they teach anything contrary to the order of religion now established by public authority; and whether they teach not their scholars the Catechism in Latin lately set forth, and such sentences of Scripture as

shall be most expedient and meet to move them to the love and due obedience and reverence of God's true religion now truly set forth by the Queen's Majesty's authority, and to move them to all godliness, and other honest conversation; and what be the names and surnames of all such schoolmasters and teachers of youth within your parish, as well of such as teach publicly as those that teach in the houses of noblemen, gentlemen, or other private men?

16. Whether there be any in those parts that have married within the degrees of affinity or consanguinity by the laws of God forbidden, so set out for an admonition in a table appointed to be fixed in every parish church within the diocese; or any that being divorced or separated from the same do yet notwithstanding cohabit and keep company still together; or any that being married without those degrees have unlawfully forsaken their wives or husbands and married others; any man that hath two wives; or any woman that hath two husbands; any that being divorced or separated asunder have married again? Nos. 19 and 36. *ibid.*

17. How many adulteries, incests and fornications are notoriously known to have been committed in your parish since Easter 1580; how many offenders in any such faults have been put to open penance and openly corrected; and how many have been winked at and borne withal, or have fined or paid money to the archdeacon, chancellor, commissary, official or their deputies, or to the deans, registrars, or somners, or any of them for to escape open punishment and correction; and what their names and surnames be? No. 50. Chaderton.

18. Whereas lately there have been sent unto you certain articles devised by the Queen's most honourable Privy Council and sent and recommended to the said Archbishop of Canterbury to be published and put in execution throughout his whole province, you shall inquire and certify how the same have been and are executed and satisfied within that diocese; and also you shall procure the like inquiry to be made of the execution of certain articles lately sent unto you from

the said Archbishop himself, and make true certificate after the end of his visitation how the same be also executed within the said diocese.[1]

[1] The Articles from the Privy Council were sent to Whitgift at the close of 1583, and distributed by him to the diocesan episcopate. They are printed in Strype with Whitgift's covering letter (*Whitgift*, i, pp. 238–9). The second set of Articles here referred to are Whitgift's, and contained the famous three articles of subscription. These are printed in Strype (*ibid.*, i, pp. 229 ff.), and in Cardwell (*Doc. Ann.*, i, pp. 411 ff.).

XXIX

BISHOP HOWLAND'S ARTICLES FOR PETERBOROUGH CATHEDRAL

1584 (?)

Richard Howland (1540–1600) was bishop of Peterborough from 1584 until his death.

These Articles, which have not been previously printed, belong to Howland's primary visitation. They are undated, but they can be assigned approximately to 1584.

[Transc. *Peterborough Visitation Books* (Howland).]

Articles to be inquired of in the primary visitation of the Reverend Father in God Richard, by divine providence bishop of Peterborough, in his Cathedral Church of Peterborough.

1. First, whether your Dean, archdeacons and other dignities of your Church be resident or not; where they be, what promotions or livings any of them hath; whether every one of them be a minister and whether they do use seemly garments meet and convenient for their calling according as they be commanded by the Queen's Majesty's Injunctions? No. 4. Grindal's Cathedral Arts. (1576).

2. *Item*, whether your prebendaries or canons be resident or how many of them; where every one of the rest be; what their names be; what livings they have; what orders they be in; how or in what apparel they do commonly go; whether they do preach in their course and how often; and what time in the year they do resort to your Cathedral Church? No. 5. *ibid.*

3. *Item*, whether your Divine Service be used and Sacraments ministered in order and form prescribed in the Queen's Majesty's Injunctions and no other way; whether all that are bounden and ought to come unto it do so still; No. 6. *ibid.*

and whether every one of your Church do at the least once in the year openly communicate in the said Cathedral Church ; and whether every Sabbath day and Holy Day throughout the year or at least wise every Sabbath day there be a public sermon in the said Cathedral Church ?

XXX

BISHOP OVERTON'S ARTICLES FOR COVENTRY AND LICHFIELD DIOCESE

1584.

William Overton (1525 ?–1609) was consecrated bishop of Coventry and Lichfield in 1579 and held the see until his death.

[Transc. *Second Ritual Report*, App. E, pp. 427 seq.]

Articles to be inquired of in the ordinary visitation of the Right Reverend Father in God William, Lord Bishop of Coventry and Lichfield, diligently to be considered as well by ministers as churchwardens and swornmen, and advisedly to be answered particularly to every point by either of them severally in writing, at the visitation to be holden by the said Reverend Father or his officers.

Imprinted at London for William Brome.

Articles to be inquired of in the ordinary visitation, etc.

1. *Imprimis*, whether the church of your parish be now vacant and destitute of an incumbent, how long it hath so remained; whether any sequestration be granted of the fruits, to whom, and by whom; if it have an incumbent, what his name is, of what bringing up and degree in schools; what the value of the living is in the Queen's books; who is the patron by right or advowson; whether he hath any more benefices or ecclesiastical promotions, how many and where; if he lie not in his benefice, to whom he letteth his tithes, for what yearly commodity, the ordinary charges deducted; whether the curate be orderly and lawfully admitted upon due trial and examination of his sufficiency and honesty under the seal of office?

No. 3. Chaderton's Arts. for Chester (1581).

No. 8. Whitgift's Arts. for Bath and Wells(1583).

No. 1. *ibid.*

No. 1. Middleton's Arts. for St. David's (1583).

2. Whether Common Prayer be distinctly and audibly read within the parish and the Sacraments reverently and

orderly ministered; and whether for the better performance of them you have a Book of Common Prayer, two
No. 5. *ibid.* Psalters, the English Bible, the Homilies, the Paraphrases of Erasmus in English, the Table of the Ten Commandments, a comely table standing upon a frame for the Holy Communion, decently covered, and a convenient communion cup with a cover of silver, and a seemly and decent pulpit?

No. 7. *ibid.* 3. Whether your altars, rood-lofts, and other monuments of superstition be clean defaced and taken away; and whether mass books, portesses, or any superstitious legendaries, vestments, crosses, images or any other relics or monuments of idolatry be either known or suspected to remain in any man's hands and in whose; or what you know are become of those which you had?

No. 3. *ibid.* 4. Whether your parson, vicar, or curate be a painful, zealous, and diligent preacher; or at the least whether he doth procure quarterly or monthly sermons according to the Queen's Injunctions, especially upon such days as the Holy Communion shall be ministered, for the better instruction and preparation toward that action; and whether he doth duly and orderly according to the said Injunctions
No. 8. *ibid.* catechize every Sunday with exposition of the same for the better instruction of the youth of the parish and christian reformation of other the hearers; and whether such as are to be catechized attend orderly at the time to be instructed, or who they be that make default or show themselves obstinate therein; and whether your minister doth carefully repair to visit the sick of your parish for their spiritual comfort, and willingly attend his charge in those extremities; and further, whether he doth confer with his parishioners, especially such as he knoweth not thoroughly grounded in the way and knowledge of their salvation, for their better instruction before they repair to the Holy Communion; and if any refuse this necessary conference offered by the minister, not only to stay them from receiving, but also to present what be their names with their causes pretended?

Nos. 9 and 38. *ibid.* 5. Whether your minister doth admit any to the Communion; or to be married, or to answer for infants in

Baptism being not sufficiently catechized and able to yield an account of their christian faith, that whom conscience will not allure almost once to think seriously of the means of their salvation, yet other extraordinary occasions may drive for shame to some knowledge of Christianity ?

6. Whether any officer for favour, fear, or corruption hath so qualified or dispensed with any public or notorious sin that the offenders have been restored to the congregation and sacraments without christian public satisfaction ; how many have been presented heretofore, and how their causes have been ended ; and for what cause the minister without christian public satisfaction hath admitted any to the christian participation of prayers and sacraments ; and whether any officer, archdeacon or official have dealt with any commutation of penance ; and what be their names whose penances by them have been commuted ; for what sin, and how it hath been used or employed ? Nos. 9 and 40. *ibid.*

7. Whether your minister or any other of your parish be known or suspected as favourers of the Romish church, superiority, or religion ; and whether any renegade Jesuits or counterfeit massing-priests, going not according to the order of their professions, are known or suspected to frequent or haunt to any person or persons within your parish, sometime for a shift to lie or lurk with them ; and whether they or any schoolmaster, or any other pretending the name of a servant, are suspected to allure and persuade any within your parishes from the true sincerity of the Gospel now by public authority established to the using of mattins, beads, and such other vain popish trish-trash, or of any unlawful popish books ; and whether any be reputed or suspected to be reconciled to the church of Rome within your parish, and what be their names ; and whether you know or have heard of any sometime in orders, that now do live as laymen ? No. 18. *ibid.*

8. Whether any in your parish do altogether absent themselves from Divine Service, or do seldom or negligently come to the church ; or do not continue there without disturbance of the minister and congregation, not departing thence but upon some just and lawful cause ; No. 20. *ibid.*

and whether any of your parishioners do not receive the
No. 4. *ibid.* Communion at the least thrice in the year, according to her Majesty's laws ; and whether any having divers houses of remove do shift from place to place in colour to defeat the performance of the Christian duties in these behalfs ; what they be and the names of every of the family that doth the like ; and whether the particular twelve pence be levied according to the statute ?

Aylmer's Arts. for London (1582).

9. Whether any within your parish have any of their kindred or kinsfolk beyond the seas ;[1] what be their names, and how long they have continued out of the realm ; and what by hearsay or in conscience you judge their affection to be in religion ; or whether any are known or suspected to relieve any such ?

No. 11. Middleton.

10. Whether your minister keep any suspected women in his house ; or be given to drunkenness or idleness ; or be a haunter of taverns, alehouses, or other suspected place ; or be hunters, hawkers, dicers, carders, tablers, swearers, or any ways give any evil example of life or unseemly apparel to the offence of others and discredit of their calling ; and whether they be reported or suspected
No. 12. *ibid.* to have come by their benefice or other ecclesiastical promotions simoniacally, directly or indirectly ?

11. Whether there belong any glebe-lands to your parsonage or vicarage and how many several parcels there be, and how much they contain by estimation ; and whether any be alienated, exchanged or encroached upon to the decay of the living : and whether your chancel and parsonage-houses be in good and sufficient repairs ; and whether your
No. 35. *ibid.* church be in every part so maintained as were convenient ; and whether your churchyards be thoroughly fenced about and cleanly kept ; and who is the cause of any of these defaults ; and whether any patrons have decayed the parsonage-houses and keep a stipendiary priest in place, where an incumbent should be possessed ?

No. 6. *ibid.*

12. Whether your minister keep well their registers of all weddings, burials, and christenings within your parish

[1] This inquiry is based on the Articles sent by the Council to Whitgift (see note on No. 18, Whitgift's Arts. for Bath and Wells, 1583).

according to the Queen's Injunctions, and do present a copy of them once every year by indenture to the Chancellor or his deputy, to remain of record in the principal office?

13. Whether any within your parish administer the goods of those that be dead without lawful authority; or any are suspected to have suppressed or altered the last will of the dead; or any executors that have not fulfilled the testator's will, especially in performing of legacies given to other good uses, or maintenance of the poor? No. 26. *ibid.*

14. Whether you have a schoolmaster in your parish, and whether your schoolmaster teaching publicly or privately be of good and sincere religion and conversation; and whether they be examined and allowed by the ordinary or his officer in that behalf; and whether any living given towards the erection or maintenance of any school be withholden back, or otherwise any ways employed? No. 27. *ibid.*

15. Whether any have pulled down or discovered any church, chancel or chapel, porch, vestry, steeple, almshouse, bells, or any part of them; or felled wood or timber in the churchyard; and whether your hospitals, spitals, or almshouses be well and godly used and maintained according to the foundation and ancient ordinances of the same? No. 35. *ibid.* No. 14. Whitgift's Arts. for Bath and Wells(1583).

16. Whether any entertainment be given, or gaming used in any inns or alehouses, or other victuallers in time of Divine Service or sermons; or whether any butchers, victuallers, pedlars, or any other artificers in time of Common Prayer or sermon open their shops or wares; and whether your minister customably remembereth your churchwardens and swornmen to attend their charge in such behalf? No. 24. Middleton.

17. Whether your church-goods, stocks, or rents be let to the best commodity and for such uses as they were first meant or now are to be converted and employed, no other ways; or whether the same be increased or decayed, by what means, who being churchwardens; whether they are behind with making their accounts, or be thought not to have made a true, perfect, sufficient account; what lands or stocks should be or yet remain? No. 25. *ibid.*

No. 27. Squire's Arts. for Middlesex (1582).

18. Whether any within your parish be suspected to use sorcery, witchcraft, charms, unlawful prayers, or invocations in Latin or English; namely midwives in time of women's travail with child, and who resort to such for help or counsel?

No. 1. Chaderton.

19. Whether the minister or churchwardens have suffered any Lords of Misrule, or Summer Lords or Ladies, or any disguised persons, or Morris-dancers or others at Christmas, or any time in Summer, to come unreverently piping, dancing, or playing in church or churchyard, with unseemly scoffs, jests, ribaldry, or at any other place and time, namely in time of Divine Service or sermons; and what they be that commit such disorders, or accompany or maintain them?

No. 16. Whitgift.

20. Whether any of your parish have been married within the degrees of affinity and consanguinity forbidden by the laws of God; and whether for the better knowledge and direction of those degrees you have the table drawn out to that end affixed publicly in your parish church; and whether any divorced or separated within those degrees be notwithstanding conversant and keep company together; whether any man be suspected to have two wives, any woman two husbands; any married after a former precontract; any privy or secret contracts without consent of parents, tutors, or governors; or any married without banns thrice solemnly asked, or out of your parish where one of them at the least doth inhabit; and whether any married live apart, and not continue together, according to the laws of God and the realm; what licences to marry have been granted since the death of the last bishop, the ministers shall exhibit to us or our officers at the visitation?

No. 24. Squire.

21. Whether any of your parish be known, defamed, or vehemently suspected of any notorious sin, fault, or crime, as of usury, swearing, adultery, fornication, incest, bawdry, drunkenness, ribaldry, slandering, contention, sowing of discord between neighbours, privy receiving women unlawfully begotten with child, or suffering them to depart before public satisfaction made to the congregation; or

whether there be any fighters, quarrelers, brawlers or chiders in the church or churchyard, any scoffers, rhymers, or deriders of ministers, or any that lay violent hand on them, or any of them, or otherwise abuse them?

ALL and every of the particulars of the premisses you are diligently to inquire of, and as well the ministers severally as the churchwardens and sidemen jointly to present the defaults of every of them in writing subscribed with their names; and generally whatsoever breaches and offences else they shall know or hear committed against any of the Queen's Majesty's Injunctions, or any of the ecclesiastical laws of this realm.

Certain Advertisements[1] *for a continual order to be observed inviolably without any alteration touching the points following within the diocese of Coventry and Lichfield :—*

[22]. *Imprimis*, for that the want of a sufficient ministry is not only the nurse of ignorance and popery, but also the cause of all atheism, disobedience, and dissoluteness of life, and the corruption of patrons aboundeth to the great decay of the sufficient maintenance of ministers, this order is set down to prevent either inconvenience; whereof all patrons, together with such as are to be presented to benefices, hereby without further intimation are to take knowledge within this diocese of Coventry and Lichfield, viz. :—

That whosoever shall hereafter be presented to any benefice shall attend for his public examination the first day of every month only, openly in the Consistory at Lichfield between the hours of eight and eleven (if it be not a Sunday or Holy day), then the next day following, where the Reverend Father in God the now Lord Bishop in person, or the Chancellor at the least, or the Chancellor's deputy giving attendance, and calling for their assistance four other preachers at the least, shall and will cause the gifts and

[1] These "Advertisements" are largely a local application of (*a*) the Privy Council's Articles; (*b*) Whitgift's Articles, referred to in the note on No. 18, Whitgift's Arts. for Bath and Wells, 1583, especially in connexion with ordinations, presentations, inductions, schoolmasters, and excessive fees.

learning of the party presented to be thoroughly examined, and presently upon conference between them of his sufficiency to set their judgments down solemnly in a book made and kept for that purpose, to notify their allowance or disallowance. And for the better and more assured performance of this advertisement greatly heretofore neglected and abused, as well for want of appointing certain sufficient and sincere examiners usually to attend this charge as otherwise, the said Reverend Father in his now purposed visitation will publish to the whole country the names of such preachers, by whose credit and conscience he will chiefly commit this charge and trust, besides the pretence of such as being always here at hand may be used and required.

And although the man for his learning shall be qualified, and bring besides letters testimonial for his good behaviour according to order, yet for that such testimonials have by often and too much experience been proved to proceed of hearsay and importunity of intreaty without any thorough knowledge of the party so commended: therefore the party so presented and allowed as before shall, with licence of the ordinary, repair eftsoons to that parish and as well acquaint his parishioners with his person as his gifts that month only,[1] reading the first Sunday he cometh thither this public advertisement in time of Divine Service: and so the first day of the next month following to repair to the said Reverend Father, or by his direction to the office for his institution (if none shall undertake to prove against him some notorious default that day of his appearance) and so without further delay to be dispatched, giving first his oath besides other matters that neither by himself nor any for him, he hath used simony in attaining to that living

[1] Overton's method of sending a parson for a month before institution to a benefice to which he had been presented, seems to be an isolated effort to meet (*a*) puritan objections that parishioners had no voice in the choice of their parson; (*b*) careless and inefficient selections by patrons. At this period the whole question of patronage was in discussion, and in the Canons of 1585 efforts were made to lay down conditions and qualifications, failing which, the bishops were not to institute (Cardwell, *Synodalia*, i, pp. 139 ff.).

directly or indirectly, according to the ecclesiastical laws in that behalf provided and established.

[23]. (2). *Item*, for that the laws of this realm do permit divers persons qualified and dispensed withal to enjoy two benefices and to demise the one to a sufficient curate, it is likewise ordered that the first day of the next month after the visitation ended, all the curates in and throughout the diocese of Coventry and Lichfield shall attend at the Consistory Court, where the aforesaid Reverend Father in person, or his chancellor at the least, or the Chancellor's deputy assisted by four preachers named and published in every session of this visitation, with other such near assistants as shall be called and used as before, will be ready to sit for that purpose, and exhibiting their former licences to the ordinary, if so be upon this further trial and examination they shall appear meet in all respects for that congregation, every circumstance well weighed and duly considered, then to be continued in the former place and service, otherwise to have warning to depart, and the incumbent likewise to have convenient notice to provide him a more sufficient minister within a reasonable time; and no curate to be accepted or allowed in any parish without the licence of the ordinary under his seal. Provided further that the licences granted to any curate shall not extend to any place uncertainly, but shall namely contain the particular parish whereto he shall be commended, and that all licences contrary to that order to be reformed: and further that no curates who are to supply the absence of another qualified by law be used as instruments by colour to defeat the good meaning of the statutes in that behalf provided to the benefit of laymen, but themselves to enjoy the commodities allotted to their own better maintenance according to the true meaning of the statute.

[24]. (3). *Item*, for that the perverse obstinate untowardness of divers young gentlemen in religion doth argue a manifest and most intolerable corruption in their bringing up, and in schoolmasters, that all schoolmasters as well in any noble or gentleman's houses as otherwise publicly or privately teaching within any town of this

diocese, shall likewise bring in their licences before to them granted the third day of the first month next after the visitation, before the said Reverend Father, or his Chancellor at the least, or the Chancellor's deputy with the aforesaid preachers and assistants attending this service in the Consistory at Lichfield, to whom if they do not sufficiently allow their ability for learning, their soundness for religion, their honesty for conversation by learning and testimony of such as are well known to the bishop, then to be displaced and inhibited to continue their teaching any longer within this diocese ; or otherwise, with very good favour and allowance to remain in their former estate, enjoined once a quarter at the least to examine his scholars in the Catechism, and to see them frequent all exercises of religion according to their discretion : and no schoolmaster to have or enjoy any general licence throughout the whole diocese uncertainly, but to teach in that particular place whereto he shall be allowed, and the licences contrary to this order to be reformed.

[25]. (4). *Item*, for that to help the lamentable inconveniences growing to the Church of God by the insufficient ministry, they are not only to be sifted which are already made ministers, but also a diligent care and foresight is to be used that only sufficient men be admitted to the function hereafter. Therefore the aforesaid Reverend Father would have all and every within the diocese of Coventry and Lichfield which intend for themselves or their friends to sollicit for orders of the ministry to take knowledge hereby that they and every of them must attend for public examination and trial the first day of every quarter of the year, only in the Consistory of Lichfield, where the said Reverend, or his Chancellor with the Archdeacons and other assistants and forenamed preachers to be called making due proof by public examination of all circumstances required by law and immediately setting down their judgments accordingly ; and if he or they upon such trial shall be found worthy, then by the said Reverend Father to receive orders, if the said Reverend Father shall think it so meet and convenient ; otherwise either to be

clean rejected, or referred over to their further sufficiency: and no private orders otherwise to be used, looked for, or performed within this diocese of Coventry and Lichfield.

[26]. (5). *Item*, for that sundry and manifold inconveniences have ensued the grant of licences to marry, these circumstances shall be observed by the officers who are to grant the same: first, they shall not rashly, without advertisement from the minister or some such as they know to be of good credit and honesty, grant the licence; secondly, that they include in the bands taken consent of the parents, tutors, or governors; thirdly, that the direction of the licence be made to one of the ministers where the parties to be married shall dwell who cannot be ignorant of the estate of the parties, and may stay the proceedings to marriage according to the licence, if he know or suspect any lawful impediment, advertising the Chancellor with all convenient speed of the cause of his stay; otherwise no licence to be granted unless the matter be notoriously known to the officer authorized to dispense in that behalf.

[27]. (6). *Item*, that none denounced or to be denounced and published excommunicate shall hereafter be admitted to the church or receiving of the sacraments without his absolution testified to the minister and churchwardens, under the ordinary's hand or seal: and that such as continue obstinately so denounced or excommunicate be publicly notified to the whole congregation from time to time to their amendment or further discredit.

[28]. (7). *Item*, that the ordinance of the Book of Common Prayer be henceforth observed in this that the bread delivered to the communicants be such as is usual to be eaten at the table with other meats, yet of the purest and finest wheat; and no bread to be used by the minister, nor to be provided for by the churchwardens and parishioners than such finest common bread.[1]

[1] This is an interesting concession to the Puritan objections to the use of the wafer-bread provided for by the Royal Injunctions (Frere and Kennedy, iii, 28). Overton, however, falls back on the strict language of the Prayer Book rubrics.

No. 13. Middleton's Injcts. for St. David's (1583).

[29]. (8). *Item*, whereas private baptism in time of necessity seemeth tolerated by the Book of Common Prayer, and thereupon divers old women and midwives have both against God's laws and the meaning of the said book presumed to intrude themselves into that ministry and function, but also under colour of some private baptisms many times wicked Jesuits, Mass priests, or reconcilers have been known to baptize infants; it is therefore ordered to be received and observed that if, upon any reasonable causes moving the parents and minister, they think not good to expect the next sabbath or holy-day for the more commendable performance of that sacrament in the presence of the whole congregation at church, that then it be performed with a convenient multitude of such as shall be known sound and well affected to religion, and either by the minister of the parish himself or other known minister with his privity or consent: and that from henceforth no women presume to intrude themselves into baptizing of infants in any respect or condition.

[30]. (9). *Item*, for the better observing of all and singular these advertisements and due presentment of the several breaches and defaults of the same and the aforesaid articles, it is ordered that special choice and regard be made of such churchwardens and sidemen in every parish, village, and hamlet which are known to favour and conform themselves to the laws and religion now established, and be of honest and good account for their life and manners, and not towards such as be possessed and obstinate recusants; and that, according to the wholesome advertisements and canons in that behalf provided,[1] no election be made of the aforesaid officers in the minister's absence or without his consent; and that every minister shall have special care and regard of his duty in this behalf upon his credit with his ordinary as whereupon dependeth the whole direction of reformation of things amiss.

[31]. (10). *Item*, whereas the aforesaid officers stand

[1] i.e. the Canons of 1571 (Cardwell, *Synodalia*, i, 122: "Aeditui ecclesiarum et alii selecti viri").

charged by virtue of their corporal oaths taken, faithfully and carefully to discharge their duties, and without favour, malice, or fear truly to present all defaults and abuses as they fall out from time to time, as well for the avoiding of wilful perjury, as the presenting and cutting off of sin and offences before they grow to full and perfect ripeness, the minister shall do well every Sunday and Holy-day to call the churchwardens and sidemen of every parish unto them in the church, and there to confer and advise together upon perusal and consideration of these articles and advertisements what hath fallen out within their parish contrary to any of them worthy reformation or presentment, or worthy private admonition for amendment; and so either according to their directions to admonish the parties to prevent their own discredits and any public offence like to grow, or else to present or notify all such evil misdemeanours to the chancellor, deans-rural, or other officers as he shall think best to appoint in every deanery from time to time.

[32]. (11). *Item*, that every minister within this diocese bring in and exhibit to the Chancellor at the visitation his letters of orders, his letters-dimissory if he came out of another diocese, his institution, his qualification, and dispensation, to remain in record in the office.

[33]. (12). *Item*, for that some offences and grievances have already and may grow hereafter to the subject by taking or exacting excessive fees contrary to the law and the usual custom of their diocese, to the misliking and discredit of ecclesiastical jurisdiction and the officers thereof; and therefore the ordinary to prevent all inconveniences in that behalf hath given order that as well his Chancellor and Commissary from time to time, as his register shall have a table in either of their offices openly and publicly hanged up to be seen, read and considered of by every one that shall be disposed or occasioned so to do, wherein shall be fairly written and contained the several rates of all and singular fees due and appertaining of either of their offices and every particular by them or either of them to be dispatched, whereby the suitors cannot

and need not to be abused ; yet for that some for simplicity may be over-reached, and either for their daily labours whereby they live are not able, or for fear of charges with delay would be loath to prosecute reformation, it hath further pleased the Lord Bishop to provide further in that behalf, that every minister hearing any such grief of any of his parishioners may be bold by his letters directed only to the chancellor to certify him of any such complaints with all the truth and circumstance of their dealing, and that by the chancellor the fault be presently looked into and reformed, whether it concerneth himself or the registrar, without any further charges or ado as they will have the good favour and liking of the bishop and answer upon their peril to the contrary.

Finis.

XXXI

ARCHDEACON MULLINS'S ARTICLES FOR THE ARCHDEACONRY OF LONDON

1585.

These Articles have not been previously reprinted. The name of the Archdeacon of London does not appear in the text of this broadsheet, but the title was held in 1585 by John Mullins or Molyns.

[Transc. Brit. Mus. 5155, c (1).]

Articles to be answered of the swornmen in the Archdeacon of London his visitation, holden the year 1584, *the* 15*th and* 19*th of January.*

1. *Imprimis*, who is your parson and vicar and how long he hath continued with you, and whether you have any other which do ordinarily preach, read, catechize, or exercise any other function ecclesiastical amongst you ; what be their names and where they dwell ? Nos. 1 and 4. Overton's Arts. for Coventry (1584).

2. Whether your parson or vicar can preach, and whether he have preached his quarterly sermons in your church in his own person ; or if any cannot preach, or be not licenced themselves, whether they have procured their quarter sermons to be preached there ? *Item*, whether besides these, they have preached or procured their monthly sermons or no ; and whether you have suffered any to preach whom you have not known to have been sufficiently licenced thereunto, or hindered or forbidden any that were licenced ? No. 4. *ibid.*

3. Whether your parson, vicar, or curate hath observed in doing Divine Service and ministering of Sacraments the order set forth by Act of Parliament without putting anything of their own, or taking away ; or hath omitted the Litany on such days as it ought to be read, or else hath No. 1. Middleton's Arts. for St. David's (1583).

omitted the wearing of the surplice in the time of their ministration or no?

No. 16. *ibid.* 4. *Item*, whether your parsons or vicars be resident upon their benefice, and whether such as are not resident give the fortieth part of their benefice, being above twenty pound a year, to the relief of the poor or no?

5. Whether any do read, preach or catechize with you, who do not four times in the year at the least say Divine Service and minister the Sacraments according to the Book of Common Prayer, and what be their names?[1]

No. 6. Grindal's Injcts. for Gloucester Cathedral (1576). 6. Whether your preachers and others who be in ecclesiastical orders do at all times wear and use such kind of apparel as is prescribed unto them by the book of Advertisements and her Majesty's Injunctions *anno primo*?[2]

7. *Item*, whether your parson, vicar, or curate have given notice and warning in due time in their church for the keeping of all such fishdays[3] as are to be kept through the year by the laws of this realm, exhorting the people to due keeping of them, not upon any opinion of religion or holiness, but upon their dutiful obedience to princes, which by God's law is due to them, procuring the welfare of the realms and countries committed to their charge. And also whether they have the first Sunday of every month given warning[4] openly in their church to such as be of their parishes, of what estate soever they be, to repair to their parish church in such sort as by the laws of this realm is appointed, upon pain to be presented for the same, or no?

No. 23. Overton. 8. Whether your curate do serve in your church not licenced and allowed by the bishop, or other ordinary,

[1-2] These articles are taken from Whitgift's "Articles" of 1583 touching preachers and other orders in the Church (Cardwell, *Doc. Ann.*, 1, pp. 411 ff., Strype, *Whitgift*, i, pp. 229 ff.).

[3] Fast days were governed by civil regulations which are summarized in Frere, *English Church under Elizabeth and James*, 101–2. See also Cardwell, *Doc. Ann.*, i, p. 370 and note.

[4] When Whitgift sent his "Articles" of 1583 to the diocesan bishops he accompanied them with a covering letter in which he directed that the parish clergy should give such warning as that referred to in this direction from Mullins (Strype, *Whitgift*, i, 234).

under his seal, or hand at the least, or being beneficed elsewhere do serve with you as a curate or no?

9. Whether any farmer of any benefice take upon him to admit or reject any minister to serve or not to serve where he is farmer, without the authority of the ordinary, or no? No. 12. Chaderton's Arts. for Chester (1581).

10. Whether since the last visitation your parish clerk, or any other not being minister or deacon or not being licenced by the ordinary, have taken upon them to begin or say service or minister any sacraments, or distribute the Lord's cup, or read the Homily in your parish; and what be their names? *Ibid.*

11. *Item*, what persons you have in your parish that do teach and instruct children, and what be the said schoolmasters' names; whether they teach publicly or privately in any man's house; and whether such schoolmasters as do teach the Latin tongue in your parish do read unto their scholars twice every week at the least an ordinary lecture out of the Latin Catechism lately set forth and allowed by public authority; and whether such as teach youth to read English do bring up their children in reading this Catechism in English, and of other books agreeable to the Queen's proceedings; and whether they behave themselves honestly, and both repair to church orderly themselves, and so much as lieth in them procure that their scholars also frequent the same? No. 15. Whitgift's Arts. for Bath and Wells (1583)

12. *Item*, whether you know, believe, or have heard say that your parson, vicar, or curate doth sue any of his parishioners or any other person before any lay judge, contrary to the ecclesiastical laws of this realm and the statute made 2 Edward VI,[1] for any cause of tithes or ecclesiastical duties?

13. *Item*, whether such ground as in your chancel or church is broken up for burials or otherwise be decently made up again; and if it be not, by whose default it lieth unmade up?

14. Whether your churchwardens do duly account once in the year before the parson, vicar, or curate, and No. 17. Overton.

[1] 2 & 3 *Edward VI*, c. 13.

the parishioners for all such church-goods and stocks of money thereunto belonging as hath come to their hands in the time of their office, or no?

No. 2. *ibid.* 15. *Item*, whether you have a comely communion table with furniture thereunto belonging: that is to know, a comely joined table; a comely carpet thereto, being no hearse cloth or pall for burials; a comely table cloth; with two handsome Communion cups and a decent paten of silver to minister the Lord's bread upon; and also two comely pots of pewter to fetch wine to serve for the Lord's table, reserved and kept clean to that use only, being no tavern pots, or no?

No. 10. Cooper's Arts. for Lincoln (1574).

16. Whether there be any in your parish that doth openly, covertly, or guilefully by any sleight or colour detain any tithe or duty due to your parson, vicar, clerk, or any other ecclesiastical officer, or no?

17. Whether the bread and wine for the Communions all the year be provided by the curate and churchwardens at the charges of the parish according to the Book of Common Prayer;[1] and whether the same be truly collected of the parishioners, and be bestowed according to the same use of bread and wine only, or no?

18. *Item*, whether any parishioners taxed or rated to pay towards the same bread or wine at the said communions do at any time refuse to pay their portions once a year unto the churchwardens or their deputies when it is demanded, or no?

19. Whether your churchwardens do collect and gather at every communion the offering of the Communicants and after the Communion do put the same in the poor men's chest as it is appointed by the Book of Common Prayer;[2] and whether the said collection or any part thereof be employed to any other use than to the relief of the poor, and what the same use is?

No. 8. Overton. 20. Whether there be any that do let or disturb the

[1] This article is drawn from the fifth rubric at the end of the Communion Office.

[2] This article is drawn from the rubric before the Prayer for the Church Militant in the Communion Office.

minister in the time of reading the Divine Service, or the preacher while he is in the pulpit, or no?

21. Whether there be any in your parish that either obstinately refuse, or by negligence do not frequent in Holy Days and Sundays your parish church, to hear Divine Service; or hath not, being of lawful age and having no other lawful impediment, received the Holy Communion thrice this year, and what be their names? *Ibid.*

22. *Item*, you shall present so near as you can learn how the children of such as refuse to come to church are brought up; under what schoolmaster or tutor, where and in what school; and also you shall diligently inquire of all recusant or not recusant as have any of their children beyond the seas, and present who they be and where their said children remain, as far as you know, believe, or have heard say? No. 9. *ibid.*

23. And whether any persons being excommunicated and not reconciled, or young folk that cannot say the Catechism, or elderly folk that cannot say the Lord's Prayer, the Belief, and the Ten Commandments in the English tongue, or, being stained with any notorious vice, have presumed to receive the Holy Communion and have been admitted thereunto, or no? No. 5. *ibid.*

24. *Item*, whether there hath or doth any stranger sojourn at any inn or other house in your parish at or about Easter, and hath continued there any long season at other times of the year, and hath not resorted to your church and communicated there; who they be and what be their names?

25. Whether any of your parish hath detained their child or children from baptism in their own parish church, or have carried the same to be baptized in any other place; who they be and what be their names? No. 36. Chaderton.

26. Whether there be any banquets, or common drinkings, interludes or plays kept in your church or chapel or no? No. 19. Overton.

27. Whether any artificer hath or doth follow their work or science or handicraft on the Sunday; as goldsmith, tailor, clothworker, or such like; and whether No. 16. *ibid.*

they or any other artificer do so occupy themselves, their servants, or apprentices on that day, or no ?

No. 13. *ibid.* 28. *Item*, whether there be any man or woman in your parish that suppresseth and fulfilleth not the last will and testament of the dead or defeateth the children or other of their legacies or portions ; or if any executor or executrix, administrator or administrators do unjustly withold any gift or bequest made to any poor or impotent persons, to hospitals and poor prisoners, either of this city or elsewhere, to poor scholars, maidens' marriages, the mending of the highways and bridges, or to any good and godly use and purpose, or no ?

Nos. 20 and 21. *ibid.* 29. *Item*, whether there be any in your parish infected with any notorious vice, as whoredom, open and secret maintainers thereof ; or any that doth haunt any suspected houses ; any persons married within the degrees of consanguinity or affinity forbidden ; or any person being lawfully married that lives slanderously asunder ; or any that were married without banns three times orderly asked, having no lawful dispensation therefor ; or hath married again, their old wives or husbands being yet alive ; shewing both the names of them that so were married and the minister that so married them ; any adulterers, swearers, drunkards, slanderers of their neighbours, or any other like vice, or no ?

No. 18. Middleton. 30. *Item*, whether any do use any conventicles or meetings, handling or expounding of scriptures in any private house or place, other than in the common church ; who they be, where and when they do it ?

No. 21. *ibid.* 31. *Item*, whether you do know that within your parish there is (or are) any person or persons notoriously known or suspected by probable tokens or common fame to be an usurer ; or doth offend by any colour or means directly or indirectly in the same ; if any such be, that you and every of you, by virtue of your oath, present the name or names of such offender or offenders ?

32. *Item*, whether your Bible or service books to do you common service on be whole, not torn, rent, nor blind ; and whether the same be of that translation which

is authorized by consent of the Bishops of this realm, or no ?[1]

33. *Item*, whether you have a fit book of paper to write in all christenings, burials, and weddings done in your parish; whether your parson, vicar or curate do diligently write in that book once in the week the said christenings, burials and weddings in the presence of the churchwardens or of one of them; and whether the said book be safely kept under locks and keys; whether the parson, vicar, or curate hath one, the churchwardens another, or no ? No. 12. Overton.

34. *Item*, whether any householder in your parish do suffer any plays or games in his house or yard, or let any people in to the end to see such plays or games on any Sunday or Holy Day before Evening Prayer be clean done in that parish; who they be, and what be their names ?

35. *Item*, whether you know any matter ecclesiastical worthy of redress in your parish besides these that are set down before or no ?

You are to bring your answers unto all these Articles to Master God's[2] [*sic*] office on the 12th February 1584; also the 15th of March next; the 15th of June; and the 15th of September following; because reformation may be had of such offences as shall be by you presented for many cases unpresented, because you present but once a year.

Imprinted at London by I. W. for Nicholas Ling.

[1] This inquiry concerning the Bible is drawn from Whitgift's "Articles" of 1583 (Strype, *Whitgift*, i, 231).

[2] cf. for Good, Aylmer's Arts. for Archdeaconry of London, 1580.

XXXII

ARCHBISHOP WHITGIFT'S ARTICLES FOR CHICHESTER DIOCESE (*sede vacante*) 1585.

Whitgift carried out this visitation on the death of Bishop Curteys and before he consecrated Thomas Bickley, Warden of Merton College, Oxford, as Curteys's successor.

[Transc. Strype, *Whitgift*, iii, pp. 179 ff., and collated with *Whitgift Register*, f. 116v.]

Articles to be inquired upon in the visitation of the diocese of Chichester (sede vacante) by the authority of the Most Reverend Father in God, John, Archbishop of Canterbury, Primate of All England, and Metropolitan, as followeth, viz. :—

No. 3. Mullins's Arts. for London (1585).

1. Whether your minister have used any other manner of public prayers, administration of sacraments, or other rites, ceremonies, or orders, than are prescribed by the Book of Common Prayer ; or hath he altered them or any of them, how and in what manner ?

Nos. 5 and 10. *ibid.*

2. Whether doth he, or any other take upon them to read lectures or preach being mere lay persons, or not ordered according to the laws of this realm, or not lawfully licenced ; doth he or any other preachers remaining in your parishes at some times every year personally say the public service, and administer the Holy Communion himself according to the said Book of Common Prayer, or no ; doth he or any other keep any exercise of expounding, or read any lecture in private houses whereunto other besides those of that family do resort ? [1]

[1] The last section of this article is drawn from Whitgift's "Articles" of 1583 (Strype, *Whitgift*, i, 229).

3. Whether upon Sabbath days and Holy Days doth your minister call for and instruct the youth of his parish in the Catechism, and principles of Christian religion; and whether likewise once every Sabbath day put the churchwardens in mind of their duty, as well to note who absent themselves from Divine Service, and upon the goods and chattels of such to levy twelve pence apiece for every default to the use of the poor, as such also who unreverently there behave themselves; and whether do the churchwardens perform their duty accordingly? Nos. 4 and 8. Overton's Arts. for Coventry (1584).

4. Whether hath your minister used the form of thanksgiving after childbirth for any woman unlawfully begotten with child, otherwise than upon a Sabbath day or Holy Day in time of public prayer; and also with public acknowledgement of her sin in such form as the Ordinary has prescribed? No. 3. Whitgift's Arts. for Bath and Wells (1583)

5. Whether your minister in public prayer time wear a surplice and go abroad apparelled as by her Majesty's Injunctions and Advertisements prescribed; doth he privately exercise himself in godly prayer and study, and with other convenient exercises for his vocation; doth he keep any suspected woman in his house; resort to any infamous houses; use any light disposed company; is he a swearer, gamester, common hunter or hawker; unseemly in apparel; or giveth any wise just occasion of offence, or evil example of life; is he probably suspected to have attained any spiritual living through any simoniacal compact, made by himself or any other for him, either directly or indirectly; is he a common resorter to tavern or alehouses; or doth suffer any wine, ale, beer or victual to be sold in his parsonage or vicarage house or no? Nos. 3 and 6. Mullins. No. 10. Overton. No. 11. Whitgift. No. 10. *ibid.*

6. Whether hath your minister or any other whatsoever spoken against any part of the Book of Common Prayer, or against any of the Articles agreed upon by the clergy of both the provinces, *Anno* 1562, in a synod holden at London; or defended any popery, or other erroneous, seditious, or schismatical opinions? No. 2. *ibid.* No. 11. Chaderton's Arts. for Chester (1581).

7. Whether are any in your parish suspected to reserve any monument of superstition or idolatry; to resort to any No. 3. Overton.

mass or other service disallowed, or to any popish priest for shrift; or any in your parish suspected to receive into their
No. 7. *ibid.* houses or company any Jesuits, priests, seminary men, or other like fugitives disguised, or suspected persons; or to be reconciled to the church of Rome; are there any which
No. 8. *ibid.* do not, according to the laws both resort to Divine Service publicly in the church, and also communicate the Holy Sacrament as is required?

No. 14. *ibid.* 8. Whether doth any in your parish teach children publicly or in any man's house privately; is such licenced by the ordinary; is he known to resort to public service, and to be of sound religion; doth he teach the Catechism to his scholars which was set out for that purpose; and doth he train up his scholars in knowledge of true religion now established, and in obedience to the prince, or no?

No. 15. *ibid.* 9. Whether are your hospitals and almshouses used according to the foundation and ordinances of the same; and such only placed in them as be most impotent and needy; and whether legacies and other sums of money given and set forth for such other good and godly uses be employed according to the intent of the givers?

Nos. 20 and 21. *ibid.* 10. Whether have any married within the forbidden degrees of consanguinity or affinity; or separated in that respect do keep company still together; any lawfully married which offensively live asunder; or which have married elsewhere; any man which hath two wives, or women two husbands; are there in your parish any incestuous, adulterers, or incontinent persons; any common drunkards, ribalds, swearers, slanderers, uncharitable, sorcerers, charmers, usurers, or vehemently suspected of these or any of them?

No. 13. *ibid.* 11. Whether any in your parish have departed this life whose wills are not yet proved; doth any administer or intermeddle with the dead's goods without authority from the ordinary for the time being; hath any wills been proved or administrations granted since the 27 of February last; what be their names and surnames which offend against this or any other the aforesaid articles?

12. Whether hath any ordinary, registrar, clerk, or apparitor concealed or winked at any offender presented, or commuted any public satisfaction or punishment for money, without most urgent cause and public testification in the church of the offender's repentance, or in such case hath not wholly employed the same to godly uses; and whether hath any of them exacted excessive or unaccustomed fees in any ecclesiastical matter whatsoever? No. 40. Middleton's Arts. for St. David's (1583). No. 33. Overton.

13. Whether is your minister a preacher; hath he any other living ecclesiastical: where doth he remain and abide for the most part; what is his living yearly worth by common estimation; and of whose patronage in fee is such living, of what age and degree of schools is he, as you have heard and do conjecture? Nos. 1 and 4. *ibid.*

14. Whether hath any in your parish, being such as refuse to come to Divine Service, any children, of what age; where, and with whom do they remain; have such or any other any children, kinsfolk, or friends beyond the seas; did they depart without licence; how long ago; and in what parts in the other side of the sea do they remain, as you know, have heard, or do conjecture; and what relief have they from any in your parish or from any other within her Majesty's dominions? Nos. 21 and 22. Mullins's Arts. for London (1585).

15. Generally, you shall, by the oath you have taken, make diligent inquisition and truly present in writing not only the names and surnames of all who have offended, are suspected, or are touched in any of these articles; but also who have offended or are suspected to have offended against any part of the Queen's Injunctions, or any ecclesiastical law of this realm.

XXXIII

BISHOP WICKHAM'S ARTICLES FOR LINCOLN DIOCESE

1585.

These Articles have not been previously reprinted. They belong to the primary visitation of William Wickham (1539–95), who was consecrated as Thomas Cooper's successor in the see of Lincoln on December 6, 1584. [Transc. Brit. Mus. 5155, a, 20 (3).

Articles to be inquired of by the churchwardens and swornmen within the diocese of Lincoln, and the truth thereof to be by them upon their oaths duly presented unto the bishop or his deputies, at his visitation now to be holden this present year of our Lord, 1585, with particular answer to every interrogatory.

Imprinted at London, by John Windet, 1585.

No. 34. Chaderton's Arts. for Chester (1581).

1. Whether the people of your parish, especially householders, having no lawful excuse to be absent, do faithfully and diligently endeavour themselves to resort with their children and servants to their parish church or chapel or such usual place where Common Prayer is lawfully to be used, upon the Sundays and Holy Days, and then and there do abide orderly and soberly during the time of Common Prayer, Homilies, Sermons, and other service of God there to be used, reverently and devoutly giving themselves to the hearing and exercise thereof; and who they be that negligently or wilfully absent themselves or come very late to the Church upon the Sundays especially, or that walk, talk or otherwise unreverently behave themselves in the church; or use any gaming or pastime abroad or in house, or sit in the streets or in churchyard, or in any tavern or alehouse upon the Sunday or other Holy Day in time of

Common Prayer, Sermons, or reading of the Homilies, either before noon or after noon?

2. Whether there be any in your parish either parishioners, sojourners, or such as be late come out of other countries, which refuse to come to Divine Service to their parish church, or elsewhere; and what be their names and surnames, and how long they have refused so to do?

3. How many of their wives, children above the age of sixteen years, servants and other sojourners abiding in their house do likewise refuse so to do; and what be their names and surnames, and how long they have refused so to do?

4. Whether there be any schoolmasters within your parish which do not bring up their youth in the religion now professed; or be not themselves diligent in repairing to Divine Service, or bringing their scholars to it? No. 8. Whitgift's Arts. for Chichester (1585).

5. In every parish where any manner of person dwelleth or sojourneth which refuseth to go to some church to hear Divine Service, the ministers and churchwardens of that parish are commanded once every month from henceforth to go to such person with two or three honest witnesses, and before those witnesses to require every such person to repair to church to hear Divine Service; and the said ministers and churchwardens are commanded to send a certificate in writing signed with the hands and marks of the said minister, churchwardens and witnesses to their archdeacon always on the tenth day before mid-summer day, on the tenth day before Michaelmas day, on the tenth day before Christmas day, on the tenth day before the Annunciation of the Blessed Virgin, so as return of such certificate may be made in due time to the *Custos Rotulorum* at every sessions next ensuing these feasts, testifying as well the manner and time of their admonishments of such recusants whatsoever, as their answers, when and whether they went to church every month after such admonition given to them as aforesaid, or whether any such person hath wilfully withdrawn himself from taking or understanding any such admonition; and also declaring the names, surnames and abiding places of every one that shall offend in any part or clause of the above written articles; this every minister

and churchwarden is straightly charged to show his diligence in, and effectually to do, as they and every of them will answer to the contrary at their perils.[1]

No. 1. Squire's Arts. for Middlesex (1582).

6. Whether Common Prayer be sung or said by your parson, vicar, or curate in your several churches or chapels distinctly and reverently and in such order as is set forth by the laws of this realm, without any alteration, and at due and convenient hours; and whether your minister so turn himself and stand in such place of your church or chancel as the people may best hear the same; and whether upon Wednesdays and Fridays not being Holy Days, the Litany and other prayers appointed for the day be said accordingly?

No. 15. Mullins's Arts. for London (1585).

No. 33. *ibid.*

7. Whether you have in your parish churches and chapels all things necessary for Common Prayer and administration of the Sacraments: specially the Book of Common Prayer with the New Kalendar; a Psalter, the English Bible in the largest volume; the two tomes of Homilies, the Paraphrases of Erasmus translated into English; the Table of the Ten Commandments; and whether there be a fit paper book to write in [and] all christenings, weddings, and burials be diligently noted in the same in the presence of the churchwardens once in a week; and whether the same book be safely kept under lock and key; and whether there be a convenient pulpit well placed; a comely and decent table standing on a frame for the Holy Communion with a fair linen cloth to lay upon the same, and some covering of silk, buckram, or other such like for the clean keeping thereof; a fair and comely communion cup of silver; and a cover of silver for the same which may serve also for the administration of the Communion bread; a decent large surplice with sleeves; a sure coffer with two locks and keys for the keeping of the register book; and a strong chest or box for the alms of the poor with three locks and keys to the same; and all other things necessary in and to the premisses?

8. Whether to put your churchwardens and swornmen

[1] Wickham's order is a local application of Whitgift's special directions for enforcing his "Articles" of 1583 (Strype, *Whitgift*, i, 234).

the better in remembrance of their duty, in observing and noting such as offend in not coming to Divine Service, your minister or reader have openly every Sunday, after he hath read the second lesson at Morning and Evening Prayer, monished and warned the churchwardens and swornmen to look to their charges in this behalf. And so observe who contrary to the said statute offend in absenting themselves negligently or wilfully from their parish church or chapel, or unreverently (as is aforesaid) use themselves in time of Divine Service? No. 13. Whitgift's Arts. for Bath and Wells (1583)

9. Whether your churchwardens have suffered any man to minister the Sacraments or do any other office of a minister in your church or chapel, which is not your parson, vicar or ordinary curate; or which is not by sufficient authority abled and licenced thereunto; or whether any at all with your† Minister not the same according to the laws and public order of this realm? No. 8. Mullins.

10. Whether that your parson or vicar being resident upon his parsonage or vicarage have once at the least every quarter ministered the Holy Communion in his own person within the parish church whereof he is parson or vicar, using in the same ministration the precise form and rites prescribed by the laws of this realm, without any innovation or alteration? Nos. 4 and 5. *ibid.*

11. Whether any farmer of benefice take upon him to admit or reject any minister to serve or not serve where he is farmer, without the authority of the ordinary, or no? No. 9. *ibid.*

12. Whether the parson, vicar, or curate have suffered any to preach and expound the Holy Scriptures in your church or chapel but such as be lawfully licenced thereunto under the hand and seal of the bishop, and shall then shew the same to your parson, vicar, or curate; unless it be such preachers as your parson, vicar, or curate do certainly know to be authorized and licenced thereunto by me; and whether any do expound the Scriptures in any conventicles in private houses, yea or no? No. 4. *ibid.*

13. Whether the quarter sermons appointed by the Queen's Majesty's Injunctions have been made upon those days specially wherein the Holy Communion hath been No. 2. *ibid.*

ministered (if it might so conveniently be) ; and whether the said sermons have been in some part directed to the setting forth of that action ; and that both may the more easily concur whether warning have been thereof given publicly in the Church by the minister thereof the Sunday before the preaching of every such sermon ?

No. 4. Overton's Arts. for Coventry (1584).

No. 26. *ibid.*

14. Whether for the avoiding of inconvenience which sometime groweth up by licences to marry without the banns asking (which notwithstanding are oftentimes reasonably granted) any minister hath been suffered to marry any person or persons by such licence not in the church or chapel where he is parson, vicar, or ordinary curate ; and whether at any other time than is usual for public or Common Prayer, and except he hath first shewed his licence to the churchwardens of the said church or chapel ; and either by his own knowledge or the knowledge of the said churchwardens, hath been assured that the parties to be married have thereto had the assent of their parents or other governors ?

No. 4. Whitgift (Chichester)

15. Whether any woman delivered of any child begotten in fornication hath been admitted to her thanksgiving in your church before she hath publicly reconciled herself in such order and form as by the archdeacon of the place, or other officer to me the bishop, hath been to her prescribed ?

No. 9. Middleton's Arts. for St. David's (1583).

16. Whether your parson, vicar, or curate, or other minister in your church or chapel have admitted to the receiving of the Holy Communion any open and notorious fornicator, adulterer or evil liver by whom the congregation is offended, without due penance first done to the satisfaction of the congregation ; or also any malicious person that is notoriously known to be out of charity, or that hath done any open wrong to his neighbour in word or deed, without due reconciliation first made to the party that is wronged ?

No. 30. Chaderton.

17. Whether when any man or woman is in passing out of this life the bell be tolled to move the people to pray for the sick person, especially in all places where the sick person dwelleth near the church ; and whether after the time of his or her passing out of the world there be any

more ringing than one short peal before the burial and another short peal after the burial, without any other superfluous or superstitious ringing; and whether on All Saints' Day at Evening Prayer there be any ringing at all, or any other superstitious ceremonies used, tending to the maintenance of popish purgatory or of prayer for the dead; and who they be that use the same; and whether there be any ringing or knolling of bells on Sundays or Holy Days between Morning Prayer and the Litany, or in any time of the Common Prayer, reading of the Homilies, or of preaching, except one bell in convenient time to be rung or tolled before the Sermon?

18. Whether your parson, vicar, or curate do serve any more than one cure, and whether he have licence thereunto by me the ordinary? No. 8. Whitgift (Bath and Wells).

19. Whether any do preach, declare, or speak, anything in derogation of the Book of Common Prayer which is set forth by the laws of this realm, dispraising the same or anything therein contained? No. 6. Whitgift (Chichester)

20. Whether your parson, vicar, or curate, hath or doth maintain any doctrine contrary or repugnant to any of the articles agreed upon by the clergy in the Convocation holden at London *Anno Domini*, 1562, for the avoiding of diversities of opinions, and for establishment of consent touching true religion, set forth by the Queen's authority; and whether any having been admitted to his benefice since the thirteenth year of the Queen's reign hath not within two months after his induction publicly read the said Articles in your church in the time of Common Prayer there, with declaration of his unfeigned assent thereunto? *Ibid.*

21. Whether your own parson, vicar, or curate be any common resorter to open games, plays, or assemblies whatsoever (in evil causes); or do keep, or suffer to be kept, in his parsonage, vicarage or other his dwelling house any alehouse, tippling-house or tavern; or that he do or have kept any suspicious women in his house; or that he being unmarried doth keep any woman in his house under the age of sixty years except his daughter, mother, aunt, sister, or niece and those of good and honest name; or whether he No. 5. *ibid.*

himself be any haunter of alehouses, taverns, or suspected places; an hunter, hawker, dicer, carder, a swearer, or otherwise do give evil example of life, whereby the word of God and the form of religion now used by the laws of England is or may any way be evil spoken of; and generally whether he behave not himself soberly, godly, and honestly as becometh a minister of God's most holy word?

No. 4. Mullins. 22. Whether your parson or vicar be resident and [d]well continually upon his benefice doing his duty in preaching, reading, and ministering the Sacraments; and whether he keep hospitality according as his living will extend; and whether his houses or chancels be well repaired and upholden?

No. 5. Whitgift. 23. Whether any minister or priest presented to any benefice within this diocese have covenanted, promised, or practised to or with the patron thereof, or any other person or persons that had the advowson or gift of the same benefice, or with any other person or persons on his or their behalf, to give to his friend any sum of ready money or money's worth for presenting him to the same benefice, limiting the rent far under the just value, or of the mansion house, glebe lands, or any portion of the tithes and fruits of the said benefice, receiving little or nothing thereof; either suffering the patron, who presented him to save his own tithes within such your benefice free unto himself, or else hath granted some yearly portion or other yearly commodity to him, his child, servant, or friend for presenting him to the same benefice; or otherwise hath suffered him to make a gain by any colour, deceit or simoniacal compact in bestowing the said benefice?

No. 25. Chaderton. 24. Whether the parish clerk be appointed according to the ancient customs of the parish; and whether he be not obedient to the parson, vicar, or curate, especially in the time of celebration of Divine Service, or of the Sacraments, or in any preparation thereunto; and whether he be able and ready to read the first lesson, the Epistle and the Psalms, with answer to the Suffrages as is used; and whether he keep not the books, and ornaments of the church fair and clean, and cause the church and choir, the Communion table,

the pulpit and the font to be made decent and clean against service time, the Communion, sermon, and Baptism?

25. Whether there be any innkeepers, alewives, victuallers, or tipplers that suffer or do admit any person or persons in their houses to eat, drink, or play at cards, tables, or such like games in time of Common Prayer or sermon on the Sundays or Holy Days; and whether there be any shop set open; and whether there be any artificer that do follow his work or husbandry on Sundays or Holy Days; or whether there be any butchers or other that commonly use to sell meat or other things in time of Common Prayer, preaching or reading of the Homilies; and whether in any fairs or common-markets with you, falling on Sunday, there be shewing any wares before Morning Prayer be done; and whether any markets be used or suffered in your churchyard? No. 45. *ibid.*

26. Whether the schoolmasters which teach within your parish, either openly or privately in any nobleman or gentleman's house or in any other place with you, be of good and sincere religion and conversation; and be diligent in teaching and bringing up of youth; and whether they be examined, allowed, and licenced, by the ordinary; and whether they teach the Grammar set forth by King Henry the Eighth of noble memory, and none other; whether they teach anything contrary to the order of religion now established by public authority; whether they teach their scholars the Catechism in Latin lately set forth, and such sentences of Scriptures as shall be most expedient and meet to move them to the love and due reverence of God's true religion now truly set forth by the Queen's Majesty's authority, and to induce them to all godliness and honest conversation; and what be the names and surnames of all such schoolmasters and teachers of youth within your parish as well of such as teach publicly as those that hath in the houses of noblemen, gentlemen, or other private men? No. 8. Whitgift.

27. Whether there be any in your parish, or have been, that have married within the degrees of affinity or consanguinity by the laws of God forbidden and so set out for admonition in a table appointed to be fixed in every parish church within this diocese; or whether any being divorced No. 10. *ibid.*

and separated for such cause do yet notwithstanding cohabit and keep company still together; or whether any that being married without those degrees have unlawfully forsaken their wives or husbands and married others; and whether there be with you any man that hath two wives, or any woman two husbands; or any that being divorced and separated asunder have married another; or whether there be any married that have made precontract, and that have made privy or secret contract; any above the age of sixteen years that have married or contracted themselves without the consent of their parents, tutors, or governors; any that have married without banns thrice solemnly asked; any couples married that live not together, but slanderously live apart; any that have married out of the parish church where they ought to have solemnized their marriage?

No. 19. Overton.

28. Whether your minister and churchwardens have suffered any Lords of Misrule, or Summer Lords or Ladies, or any disguised person in Christmas or at May games, or Morris-dancers, or at any other time to come unreverently into the churchyard and there to dance or play any unseemly part with scoffs, jests, wanton gestures, or ribald talk, namely in the time of Common Prayer; and what they be that commit such disorder or accompany or maintain them?

29. Generally whether there be among you or have been of late any notorious evil livers, or any suspected of any notorious sin, fault, or crime, to the offence of Christian people; or that stubbornly refuse to conform themselves to unity and godly religion now established by public authority; or finally any such which deserve to be punished by ecclesiastical discipline, and are not particularly specified the interrogatories before?

The Tenor of the Oath administered to the Churchwardens and Swornmen.

Ye shall swear by Almighty God that ye shall diligently consider all and every the Articles given to you in charge, and make a true answer to the same in writing, presenting all and every such person and persons dwelling within your parish as have committed any offence or fault or made any

default mentioned in any of the same Articles ; or which be suspected or defamed of any such offence, fault, or default ; wherein ye shall not present any person or persons of any evil will, malice, or hatred, contrary to the truth, nor shall for love, favour, meed, dread, or any corrupt affection spare to present any that be offenders, suspected or defamed in any of these cases, but shall do uprightly as men having the fear of God before their eyes, and desirous to maintain virtue and suppress vice. So God help you.

Finis.

XXXIV

ORDERS FOR THE PROVINCE OF YORK
1585 (?)

These Orders are based on (i) Whitgift's "Articles" of 1584 (Cardwell, *Documentary Annals*, i, 411 ff.) and (ii) The Canons of 1585 (*Synodalia*, i, 139 ff.). They apparently illustrate efforts to bring the northern province into line with the southern, and to establish uniformity of discipline throughout England.

[Transc. Wilkins, *Concilia*, i, 341.]

Orders to be observed of every bishop in his diocese within the Province of York.

1. *Imprimis*, that no bishop shall make any ministers, but first shall give public notice thereof, and shall make none but such as be of his own diocese or of the Universities, and that they bring with them good testimony of their conversation and former life, and shall be thoroughly examined by the bishop himself and other of the learned clergy, whether they have been students of divinity and are able in the Latin tongue to show forth the Scriptures, whereupon the Articles of Religion agreed upon in the synod are grounded; and that this action of admitting any into the ministry be done in public place, according to the order of the book of making of ministers in that behalf provided and established; and that none be admitted into the ministry but such as do know where presently to be placed; the bishop that will not danger his soul must be careful herein: "Ne cito cui manus imponas" saith Paul; for the making of unworthy ministers hath turned to the great slander of this church of England.

2. *Item*, that the censure of excommunication be avoided so much as may be in trifling matters; for this high censure

of the church is to be executed chiefly in great and criminal causes.

3. *Item*, that no commutation of penance be used, but only by the bishop, and then when he shall evidently perceive that the offender may rather be won thereby than by corporal punishment ; yet let it be known openly in his parish church that he acknowledged his fault before his Ordinary, submitted himself, and given such a piece of money for the relief of the poor, as a fruit of his repentance : the whole sum whereof shall be delivered to the minister and churchwardens ; they to distribute the same amongst also the poor of the parish, and to certify the bishop of their doing therein.

4. *Item*, that no dispensations for not asking banns of matrimony be granted, but under sufficient and large bond with these conditions following:—That afterward there shall not appear any lawful let or impediment by reason of any precontract, consanguinity, affinity, or any other lawful means whatsoever. And, secondly, that there be not at that present time of granting such dispensations, any suit, plaint, quarrel or demand, moved or depending before any judge ecclesiastical or temporal for or concerning any such lawful impediment between the said parties. And, thirdly, that they proceed not to the solemnization of the marriage without consent of parents or governors. And that no such licence be granted or bond taken without the express consent of the bishop himself.

5. *Item*, It is carefully to be considered that none be admitted into the ministry, either allowed preacher in any diocese, except he or they first subscribe to the Articles of Religion established and allowed of. And that every one that hath or shall have any ecclesiastical living with cure, being a minister, shall once in the year in the place where he hath charge, minister the Holy Communion in his own person according to the order set down in the Book of Common Prayer. And her Majesty hath advised the bishops that none be admitted a preacher under the age of xxvi years.

6. *Lastly*, public feasts and such unwonted assemblies

without sufficient authority are not to be suffered, but utterly prohibited.

E. Ebor.
Matthew Hutton.
Rob Lougher.
Rich. Pearsy.
Wm. Palmer.[1]

[1] Edwin Sandys, Archbishop of York, 1577–88 ; Matthew Hutton, Dean of York, 1567–89 ; Robert Lougher, Vicar-General and Official of the Consistory to Archbishop Sandys, 1577–85 ; William Palmer, Chancellor of York, 1571–1605. The dates of the documents on which these Orders are based and Lougher's dates make it possible to assign them tentatively to 1585.

XXXV

BISHOP AYLMER'S ARTICLES FOR LONDON DIOCESE

1586.

These Articles are not forthcoming among the London diocesan documents, and no printed copy is available other than the somewhat mutilated Bodleian copy from which they have been reprinted in the *Second Ritual Report*. Throughout these Articles Aylmer follows those which he administered in 1577, and they are therefore collated with them. He also refers to Injunctions which he gave in 1583. These are unfortunately not forthcoming. They would belong apparently to his second triennial visitation during which he visited S. Paul's Cathedral, January 22, 1583. (See *Earl's Diary*, f. 43 ; cf. Strype, *Aylmer*, p. 70.)

[Transc. *Second Ritual Report*, App. E, pp. 430 seq.]

Articles to be inquired of within the aiocese of London in the visitation of the Reverend Father in God, John, Bishop of London, 1586, in the xxviii year of the reign of our most gracious Sovereign Lady Elizabeth, by the grace of God Queen of England, France, and Ireland, Defender of the Faith, etc.

At London, printed by Richard Johnes, 1586.

The Tenor of the oath ministered to the churchwardens and swornmen :—

Ye shall swear that—all affection, favour, hatred, hope of reward and gain, or fear of displeasure, or malice set aside—you shall, upon due consideration of the Articles given you in charge, present all and every such person of or within your parish as hath committed any offence or fault, or made any default in these or any of these Articles, or which are vehemently suspected or otherwise defamed of any such offence, fault, or default ; wherein you shall

deal uprightly and according to equity, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any and so conceal the truth; having in this action, God before your eyes, with an earnest zeal to maintain truth and suppress vice. So help you God and His faithful promises contained in these His holy books.

The charge of the churchwardens and swornmen set down for the better performance of their duties and discharge of their oaths:—

They are straightly charged to hear all these Articles read over unto them, and diligently to consider and inquire thereof; and for that the time is so short in this the visitation that they shall not be able to make a perfect answer unto all of them, and that notwithstanding there are many notorious faults presently worthy of presentment and reformation, they are charged to make their answer unto them presently so far forth as their memory shall now serve them, and to present now such faults in their parish as at this time are worthy of presentment and reformation; and that after their coming home betwixt this and Michaelmas next, they shall again hear all the Articles read over unto them, and diligently consider and inquire thereof with the minister of the parish, who shall (if he know anything in the parish to be reformed) together with them make a due presentment and a true and full answer in writing, signed with their hands and marks, wherein they shall present as well all such faults or offences contrary to the Articles as they forgot or omitted to present at the time of the visitation as also all such faults and offences contrary to the Articles as shall happen and chance between this and then [. . . . . .] the diocese of London in this visitation, holden in the year of our Lord God, 1586.

Articles concerning the clergy.

1 = No. 1, Aylmer's *Articles for London*, 1577.

2 = No. 3, *ibid.*, + after, Holy Communion three times at the least in the year (— "that is to say . . . Lent").

3 = No. 9, *ibid.* (—"or hath inhibited . . . licence").

4 = No. 10, *ibid.* (— "and whether the parson . . . in writing first had").

5 = No. 10, *ibid.* (i.e. that part omitted from No. 10, 1577, in *item* 4).

6 = No. 11, *ibid.* (— "and every holy-day . . . Ten Commandments in English").

7 = No. 12, *ibid.*, + (after "lectures") conventicles or private meetings. + (after "your parishes") the public in the church or private in the house. + (after "public authority") or to cause them to forbear participating in prayer and sacraments with our church?

8 = No. 13, *ibid.*, + (after "allowed and set forth") in the Book of Common Prayer or Master Nowell's *Catechism* and no other [with the understanding, etc.].

9 = No. 15, *ibid.*, + (after "evil liver") by whom public offence is given. + (after "congregation") enjoined him by his ordinary or archdeacon.

10. Whether in any of your parishes your minister be brought in by popular election, sent by some peculiar election of ministry confirmed by the parish, and so allowed privately of before the said minister be presented to his ordinary? No. 55. Aylmer's Arts. for London (1577).

11 = No. 16, Aylmer, *op. cit.*, + (after "Lord's Prayer in English") or be confirmed.

12 = No. 17, *ibid.*

13 = No. 19, *ibid.* (— "encouraging or moving . . . Lady psalters or other like").

14 = No. 20, *ibid.* (— "whether the churchwardens . . . appointed by the ordinary").

15 = No. 22, *ibid.*

16 = No. 23, *ibid.*

17 = No. 24, *ibid.*, + (after "swearers") liars, false dissemblers. + (after "example of life") or use disorderly or unseemly apparel either in colours, gards or light fashion (— "and whether they as they ought to do . . . vocation").

18 = No. 25, *ibid.*

19 = No. 26, *ibid.*

20 = No. 28, *ibid.*, + (after "behaviour there") and whether you do receive any curate before you receive his

licence to serve in your parish under my l[etters] or my officer's seal ?

21 = No. 30, *ibid.*, + (after "rite or ceremony") than such as be appointed by the Queen's Majesty's Injunctions (— "than to say or sing . . . such like popish ceremonies").

22 = No. 40, *ibid.*

23 = No. 55, *ibid.*, + (after "function ecclesiastical") or contrary to law.

Nos. 5 and 30. Mullins's Arts. for London (1585).

24. Whether there be any in your parish that readeth any private lecture in the same, or useth exposition of the Scriptures in any private man's house whatsoever contrary to law ; and whether any preacheth and doth not at certain times in the year minister the sacraments in their own person, and in such church where he readeth his lecture ?

25. Whether there be any in your parish, ministers or preachers, that use either private or other assemblies out of their diocese, with other preachers or others with them, and do in them use to set down any orders contrary to the orders observed in the Queen's book ; or any in your parish that do contribute to any such preachers ; and what be the names as well of the contributors as of them to whom they do contribute, and what several sums do they contribute ?

26. Whether any minister do reject those women being married which do come to the church to give thanks after childbirth according to the orders set down in the Book of Common Prayer, or do wink at such fantastical women as contemn to come to church and give thanks according to the same order ?

No. 14. Wickham's Arts. for Lincoln (1585).

27. Whether your parson, vicar, or curate have married any person not being three several Sundays or festival days lawfully asked in their parish churches ; or have married any persons at any time or times by the ecclesiastical laws of this realm forbidden, not being sufficiently licenced thereunto ; and by whose license the same persons were so dispensed withal to be married ?

[28]. 22 *sic*. Whether any contention have grown amongst the preachers in these parts for any matter of doctrine or ceremonies ; and what and who was the cause thereof ; and

whether any strife hath grown about pews or seats in the church; and between whom it was?

29. Whether your parsons, vicars, or curates do keep a just and perfect note of all such as do communicate in their several parishes, and do not rather regard their private gain in receiving their offerings at Easter; and delivering them tokens do enter them into their book and certify as communicants who never received?

30. Whether there be any ministers or priests within your parish which live idly without any cure, neither serving in any place or having any place of reading or preaching?

31 = No. 2, Aylmer, *op. cit.* + (after "largest volume") of the edition set forth by the bishops and lately imprinted by the Queen's printer, as by letters sent the last year from my Lord's Grace of Canterbury to that effect was enjoined you?

32 = No. 5, *ibid.*

33 = No. 27, *ibid.*

34. Whether your church be a parsonage or vicarage presentative, a donative, or otherwise served by a bare cure; whether did you ever heretofore hear or know that it was a parsonage or vicarage; and how came it to be decayed from a presentative to be in the estate it now is; and when was it first decayed from being a benefice presentative, as you remember?[1]

35 = No. 33, Aylmer, *op. cit.*

36 = No. 44, *ibid.*

Articles concerning Ecclesiastical Officers.

37 = No. 54, *ibid.*, + (after "affectionate respect") or have commuted any penances; and how many penances have been commuted since my last visitation; and what be their names that have had their penances commuted; and for what faults and by whom were they commuted? No. 12. Whitgift's Arts. for Chichester (1585).

38. Whether at the archdeacon's visitations which have been since 1583 the archdeacon of your archdeaconry or his officers have called to the churchwardens for a certi-

[1] For an explanation of the various terms used in this article, see Makower, *Constitutional History of the Church of England*, pp. 296, 335, 336.

ficate from the parson, vicar, or curate of your parish, thereby to understand whether the Injunctions of the said bishop given in his visitation held in that year, 1583, have been duly and precisely observed or not according to the tenor and effect of one of those injunctions ?

No. 25. Overton's Arts. for Coventry and Lichfield (1584).

39. Whether your archdeacons and ecclesiastical officers do observe the injunction set out at the last Convocation and confirmed by her Majesty for quarterly exercises appointed for the ministers ? [1]

Articles concerning School Masters.[2]

No. 26. Wickham.

[40] 1. Whether the schoolmasters which teach within your parish openly or privately in any noble or gentleman's house, or in any other place be of good and sincere religion, life, and conversation, and be diligent in teaching and bringing up of youth ; and whether they have been examined, allowed, and licensed for schoolmasters by the ordinary, or his officer in that behalf ?

No. 4. *ibid.*

[41] 2. Whether your schoolmasters do themselves receive the Holy Communion as often as they ought to do, and whether they bring with them so many of their scholars of age sufficient and of capacity by instructions to receive the Lord's Supper, according to an injunction given at the last visitation held *anno* 1583 ?

Ibid.

[42] 3. Whether your schoolmasters do orderly on Sundays and Holy Days with their scholars come to the church of their parish where they teach, and there see their scholars placed in some convenient place so as they do not disquiet the minister or parish in time of Divine Service, but may exercise themselves godly in reading and hearing the service and sermons, and in answering with the congregation in reading of public prayers ?

No. 31. Chaderton's Arts. for Chester (1581).

[43] 4. Whether the schoolmasters, either private or public, do teach their scholars Master Nowell's *Catechism* authorized by public authority at the least once every week, and do instruct and examine them in the same ; or do

[1] See Cardwell, *Synodalia*, ii, 562.

[2] For these articles, cf. the canon "Ludimagistri" of 1571 (*ibid.*, i, 128–9).

teach any other catechism, and what catechism is it that they do teach?

[44] 5. Whether any of your schoolmasters be known or suspected to read unto their scholars privately any books, or privately to instruct them in their young years either in popery, superstition, or disobedience, or contempt to her Majesty and her laws, either ecclesiastical by public authority allowed, or temporal?

[45] 6. Whether any schoolmasters under pretence of catechising their scholars (which is a most godly order carefully by them to be observed) do keep lectures, readings, or expositions in divinity in their houses, having continual repair unto them of such people as seek after innovations, and refuse their own parish church and their minister?

Articles concerning the parishioners and other of the laity.

46 = No. 14, Aylmer, *op. cit.* (—" or at the least such . . . shall appoint").

47. Whether you yourselves, or churchwardens in the years before you, have suffered any unmarried woman being begotten with child to go out of the parish before she hath done penance upon their direction appointed by the ordinary; and forth of whose house have they so gone away with child unpunished, and how many unmarried women which have been delivered of child within your parish these three years last past have gone away without doing penance? No. 21. Overton's Arts. for Coventry (1584).

48. Whether any man keepeth or readeth any seditious and schismatical books or pamphlets written by Browne, Harrison, or by any other which inveigheth against the religion now received, or the order of the church now publicly established? [1]

[1] The "seditious, schismatical, and erroneous printed books and libels tending to the depraving of the ecclesiastical government established within this realm set forth by Robert Browne and Richard Harrison" were condemned by royal proclamation in June, 1583, and those who possessed them were ordered to hand them in to the Ordinaries for burning or defacement (Dyson, *Proclamations*, f. 225). For the history, see Burrage, *The Early English Dissenters* (2 vols., Cambridge, 1912).

49=No. 31, Aylmer, *op. cit.* (—"the first Lesson . . . Suffrages as is used").

50=No. 32, *ibid.* (—"and whether there be any that refuse . . . and what be their names").

51=No. 34, *ibid.* (—"at Louvain"); (—"by Harding . . . English papist"); + (after "beyond the seas") by papists, jesuits or seminary priests.

52=No. 35, *ibid.* (—"and what be their names").

53. Whether any of your parishioners having a preacher to their parson, vicar, or curate, do absent themselves from his sermons, and resort to any other place to learn or follow after such innovations as are there taught?

54=No. 36, Aylmer, *op. cit.*

55=No. 37, *ibid.* (—"1575"); + (after "Lord God") 1586.

No. 29. Overton.

56. Whether any children that be born in your parish be carried forth of the parish to be baptized by any popish ceremony, or otherwise than is appointed by the Book of Common Prayer?

57=No. 39, Aylmer, *op. cit.*

58=No. 42, *ibid.*

59=No. 43, *ibid.* (—"of the last year"); + (after "churchwardens") and swornmen since the visitation, holden 1583.

60=No. 46, *ibid.*

61=No. 48, *ibid.*, + (after, "schools and such like") and by whom they are so detained.

62=No. 47, *ibid.* (—"and what is the manner of their usury").

63=No. 50, *ibid.*

64. Whether any couples that be married in private houses within these three years last have been known or suspected to have been married after any popish order, or any other order than is appointed by the Church of England, by reason that the one party or the other are noted to be such as refuse to come to church?

65=No. 51, *ibid.*, + (after "discord between neighbours") and especially railers against ministers and against their marriages.

66 = No. 52, *ibid.*

67 = No. 53, *ibid.*

68 = No. 56, *ibid.*, + (after "Majesty's Injunctions") and the bishop of this diocese, his injunctions given at his last visitation.

69 = No. 57, *ibid.*

70. Whether all such admonitions and injunctions as have come to your parishes from my Lord of London in and since the last visitation for the observing of any order for the church, or putting down of any disorder, have been duly kept ever since, or no; and by whose default they have not been kept?

71. Whether any carry out the infants to be christened in other parishes, as misliking the order of christening in their own parishes; whether any preach in any nobleman's or gentleman's house not being licenced of the bishop?

72. Whether any within your parish do resort unto barns, fields, woods, outhouses, or to any extraordinary expositions of scriptures, or conferences together, and so do (as it were) make a several church or sect unto themselves, and be drawers or persuaders of others to any such schismatical and damnable sects?

73. *Item*, Whether your parson, vicar, or curate have willingly married together any couples whereof the woman hath been begot with child or carnally known before marriage; or whether the man for money or reward hath married any woman that hath committed adultery with another man without public acknowledgement of their offences, and reconciliation to the parish; and what are the names of all such that have been so married in any such case; and when and by whom were they so married together?

74. Whether any do keep their children unbaptized longer than the Sunday after birth, unless it be for sickness of the child or other urgent occasion; and whether any do carry the children from the parish they are born in to other parishes to be baptized?

75. Whether the order of prayers[1] on Wednesdays

[1] See *Liturgical Services of Queen Elizabeth*, pp. 467–8.

and Fridays, set forth lately by the Most Reverend Father the Archbishop of Canterbury, by him appointed to be observed through his whole province, be observed as it is required, and who be they that under colour of it do bring in any new devised order, prayers, or fasts, leaving the prescribed order of that book?

Finis.

The second bills which are to be delivered at Michaelmas next are to be brought into Master Blackwell's office in Ivy Lane, Registrar to my Lord Bishop of London betwixt Michaelmas and the Eighth day of October following, or else the churchwardens and sidemen making default herein are at their perils to shew cause the tenth of October next in the Consistory in Paul's, why they should not be proceeded against for their contempt according to law.

Imprinted at London by Richard Johnes, dwelling at the Rose and the Crown, near unto Holborn Bridge, 1586.

XXXVI

BISHOP BICKLEY'S ARTICLES FOR CHICHESTER DIOCESE

1586.

These Articles belong to the primary visitation of Thomas Bickley (1578–1596), who was consecrated bishop of Chichester in 1585 and held the see until his death. They have not previously been reprinted.

[Transc. Brit. Mus. 1368, d. 32.]

Articles ministered by the Reverend Father in God, Thomas, by the grace of God Bishop of Chichester, to the churchwardens throughout the whole diocese of Chichester at the visitation begun there the 14 *of September* 1586 *and to be inquired of quarterly within the said diocese.*

At London printed by Thomas Purfoote for Gregory Seaton.

Articles to be inquired of, etc.

Touching the place of Common Prayer in the Church.

1. Whether the chancel, church and chapel be sufficiently repaired as well in stone, timber, lead, tile, glass as all other necessary things; and if they be not through whose default this is omitted? No. 32. Aylmer's Arts. for London (1586).

2. Whether your churchyard be sufficiently fenced and decently kept, and the trees therein growing not spoiled? *Ibid.*

3. Whether the walls of the church be within whitened and beautified with fruitful sentences out of the Holy Scriptures: and paved comely in the body of the church and in the chancel? No. 7. Middleton's Arts. for St. David's (1583).

4. Whether you have in your parish church and chancel all things necessary for the setting forth of Common Prayer and administration of the Sacraments: namely the Book of No. 31. Aylmer.

Common Prayer; two Psalters in prose and metre; the English Bible in the largest volume which now is authorized by consent of the Bishops of this realm; the two tomes of Homilies; the Paraphrases of Erasmus in English[1]; the Table of the Ten Commandments of God; a convenient pulpit well placed; a decent table standing on a frame for the Holy Communion with a fair linen cloth to lay upon the same, and some covering of silk, buckram or other such like for the keeping clean thereof; a comely communion cup of silver with a cover of silver for the same which may serve for the administration of the Communion bread; a decent surplice with large sleeves; a register book of christenings, weddings, and burials; a sure coffer with two locks and keys for the keeping of the said register book; and a strong chest or box with three locks and keys to the same to put in the alms; and all other things necessary in and to the premisses?

No. 3. Overton's Arts. for Coventry (1584).

5. Whether all monuments of superstition be defaced and clean removed as altars, roodlofts, crosses, vestments, holy-water-stocks, images, and all popish books either in Latin or English?

No. 49. Aylmer.

6. Whether you have a clerk, sexton, or deacon to assist your priest dutifully in reading the Psalms, first lesson, the Epistle and such other services, and also to keep the books and ornaments of the church, the church itself, the choir, the Communion table, the pulpit and the font fair, clean, and decent against the time of service, of the Communion, sermon, and baptism?

Touching the Service used in the Church.

No. 1. *ibid.*

7. Whether public service have been said and the holy Sacraments administered in any other form than is set down in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church of England?[1]

No. 3. *ibid.*

8. Whether quarterly you have sermons preached unto you, in the which with other necessary matter of Christianity

[1] This is the full title page of the Elizabethan Prayer Book.

you have been instructed how that the Queen's power and authority is the highest power and authority under God within her Majesty's realms and dominions, and that no obedience is to be given to any foreign power either in ecclesiastical or temporal matters or causes?

9. Whether you have on Wednesdays and Fridays service in your church and chapel according to order appointed for all our necessities set forth by authority? No. 75. *ibid.*

10. Whether your parson, vicar, or curate do every Sunday when there is no sermon read plainly some part of the Homilies prescribed to be read; or whether any of them not being found to have sufficient ability to preach, or not lawfully admitted thereunto do take upon them to expound any part of the Scripture, and thereby omit the reading of the Homilies? No. 6. *ibid.*

11. Whether the Communion be administered every month where there be forty households in the parish, otherwise once every quarter at the least at the discretion of the minister?

12. Whether your children and servants, above seven years of age and under twenty, that cannot say the Catechism be catechised every Sunday and Holy Day by the space of an hour before Evening Prayer, by order of households appointed at the discretion of the minister and churchwardens for the time being, and whether notice be given thereof every Sunday before and published in the church by the minister after the second lesson of Evening Prayer; and if this article be not observed in any part or in all, through whose fault that happeneth? No. 46. *ibid.*

Of Baptism.

13. Whether your children that be in no great peril of death be baptized after the last lesson of Morning and Evening Prayer, in the presence of the congregation at the usual font in the Church, upon the Sunday or other Holy Day next after the birth of any such children, being offered to be christened by godfathers and godmothers? No. 74. *ibid.*

14. Whether your children baptized at home in cases of extreme weakness and infirmity be brought to the church

after their recovery that the minister may examine whether they be lawfully baptized or no ?[1]

No. 5. Overton. 15. Whether the minister or curate do admit any to be godfathers and godmothers that cannot say the Catechism or at the least the Lord's Prayer, the Articles of Christian Faith and the Ten Commandments of God ?

Matrimony.[2]

Nos. 27 and 66. Aylmer. 16. Whether they have married any manner of persons without the banns asking three several Sundays or Holy Days in time of Divine Service in the presence of the people ?

No. 27. *ibid.* 17. Whether they have solemnized any marriage in the night season or at unlawful time of the day ?

Ibid. 18. Whether they have married any of divers parishes without a certificate of the banns' asking from the minister or curate where the parties dwell, or else do solemnize any marriage out of their own church, or marry any in their own church which be not of their own parish ?

No. 66. 19. Whether your minister or curate exhorteth young persons not to make any contract of marriage privately or openly without the consent of their parents and friends that have authority over them, according to God's law and man's law ?

20. Whether they marry any without the celebration of the Lord's Supper whereat the persons married do communicate ?

No. 5. Overton. 21. Whether they marry any that cannot say perfectly the Lord's Prayer, the Articles of a Christian man's Faith, and the Ten Commandments of God ?

22. Whether any licence hath been granted (for marriage without asking of banns thrice) without a bond with these conditions ; first, that there shall not afterwards appear any lawful impediment by reason of precontract, consanguinity, affinity, or any other means whatsoever ;

[1] Articles 13 and 14 depend on Prayer Book rubrics.

[2] Articles 16, 18 depend on the Prayer Book rubrics, which also implied that a celebration of the Holy Communion was a normal part of the Marriage Service.

secondly, that there be not at this present time of granting this licence any such quarrel, plaint, or demand moved or depending before any judge ecclesiastical or temporal, for or concerning any such lawful impediment between the said parties; thirdly, they shall proceed not to the solemnization of the marriage without the consent of parents, and governors; lastly, that the marriage be openly solemnized in the face of the church in convenient time of day.[1]

Visiting of the sick.

23. Whether they have been diligent according to their duty in visiting and administering unto the sick, comforting them with godly and wholesome sentences out of the sacred Scripture and God's word, whereby they may put their whole trust in the mercies of God in Christ's death our Saviour, contemning the world, and in forgiving all men as they would be forgiven at God's hand? No. 4. *ibid.*

24. Whether they have exhorted all persons in health as well as in sickness to make their testaments and dispose their goods for the discharge of their consciences, the quietness of their wives and children and satisfying of the world?[2]

25. Whether they do exhort their parishioners to cause a bell to be tolled for them and their families in the time of their sickness, to the intent they may be commended unto God's mercy by the prayers of other men? No. 17. Wickham's Arts. for Lincoln (1585).

26. Whether they have called upon them that have made their testaments to bestow according to their ability some part of their goods upon the true works of mercy—as on the poor and needy, upon the fatherless and motherless, upon desolate widows and marriages of poor maidens, upon the maintenance of the ministry and schools, upon the reparations of the church, highways and such like? No. 17. Whitgift's Arts. for Worcester (1577).

[1] The regulations laid down in this article were provided for in Whitgift's "Articles" of 1583 (Strype, *Whitgift*, i, 232), and in the Canons of 1585 (*ibid.*, iii, p. 132; Cardwell, *Synodalia*, i, 143). Bickley quotes almost verbatim.

[2] This article is drawn from the rubrics in the Office for the Visitation of the Sick.

Ibid. 27. Whether they have been diligent to bury the dead, being brought to the churchyard, using no other ceremonies than is appointed for burials?

No. 17. Wickham. 28. Whether after the decease of any person there is any more ringing than one short peal before the burial and another after the burial?

Ibid. 29. Whether there be any excessive ringing or tolling used upon Sundays, or holydays, or their evens, saving to Common Prayer and to a sermon; or such as do not tend to superstition, and to the maintenance of popish purgatory and of prayer for the dead?

Commination.

No. 2. Aylmer. 30. Whether they use out of the pulpit in a public assembly to read the Commination against Sinners once every quarter immediately after the Litany is said upon some Sunday or Holy Day?

Touching the function of Ministers.

No. 12. *ibid.* 31. Whether your parson, vicar, or curate do travail diligently and painfully according to their ability to set forth true religion, to adorn the same with the examples of good life; to beat down vice, superstition, idolatry, papistry, and all manner of heresies; to exhort all men to unity, peace and brotherly love, and to their dutiful obedience to their prince and such as be in authority under her, unto the diligent hearing, reading, and teaching of God's word?

No. 14. *ibid.* 32. Whether any do openly speak or preach to the derogation of the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church of England; or do teach or maintain openly or privately any subjection or obedience to any foreign power; or teach any point of erroneous doctrine; or use any ceremony in the church not appointed, or that defameth ministers of the church, calling them "dumb dogs," because they are not indued with the singular gift of preaching?

No. 9. Aylmer's Arts. for London (1582).

33. Whether they endeavour to have the parishioners

say service and sing psalms in prose and metre with them in the Church ?

34. Whether they say the Common Prayers, read their psalms and chapters and other prayers so audibly, plainly, and distinctly in convenient time and at such a place as all the people may well hear and understand the sense thereof to their edifying ? No. 1. Aylmer (1586).

35. Whether in their sermons, and in their Morning and Evening Prayer they use to pray for the preservation of the Queen's Majesty, her Council, her nobility and the whole body of this realm, with the bishop of the diocese by name ? [1]

36. Whether they use after Morning and Evening Prayer said to bestow themselves in godly meditation of good learning and instructing of youth ?

37. Whether they use the exhortation set forth in the administration of the Lord's Supper, thereby to stir up their parishioners to the oftener receiving of the same ? [2]

38. Whether they have admitted any notorious offender, or malicious person, or any notoriously known to be out of charity, or that hath done any open wrong to his neighbour either by word or by deed, to the Holy Communion, without open acknowledging of their fault and reconciliation ? No. 9. *ibid.*

39. Whether there be any in your parish that readeth any private lectures in the same ; or useth exposition of Scriptures in any private man's house whatsoever ; or that preacheth any doctrine of innovation to withdraw the people from their due obedience, and doth not at certain times in the year administer the sacraments and say service according to order ; also whether any new presbytery or consistory of elders be in the parish erected ; or any private conventicle of those whose ears itch with singularities and impertinent matters, in the which schismatical ministers be admitted to deal in the ecclesiastical functions, and such as despise rulers and speak evil of them that are in authority ; or Nos. 23 and 24. *ibid.*

[1] This inquiry is based on "the form of bidding the prayers" of 1559 (Frere and Kennedy, iii, 28).

[2] i.e. the first exhortation after the prayer for the Church Militant in the Communion Office.

whether any in your parish contribute to such schismatical dealings and conventicles ?

No. 20. *ibid.* 40. Whether any curate or minister be suffered to serve in the church before he be examined and admitted by the ordinary in writing under the seal of his office, and before he shew his licence unto the churchwardens ?

No. 16. *ibid.* 41. Whether the register of all weddings, burials, and christenings within your parish be well kept, and a copy of them once every year by indenture presented to the ordinary ; and whether the Queen's Majesty's Injunctions be quarterly read ?

No. 21. *ibid.* 42. Whether yearly in the Rogation week for the better knowing and retaining of the circuit of your parish, and for the obtaining of God's blessing upon the fruits of the ground the parson, vicar, or curate, the churchwardens and certain others of the alderman of the parish with others of the younger folk walk the accustomed bounds of the parish saying or singing in English the hundred and third, the hundred and fourth psalms, the Litany with an Homily devised for the purpose and other devout prayers ?

The Behaviour of Ministers.

No. 22. Wickham. 43. Whether they keep their mansion-houses and chancels in good sufficient reparations ?

No. 17. Aylmer. 44. Whether they keep in their houses any persons, men or women, suspected of evil life, or of evil religion ?

Ibid. 45. Whether your minister or curate be suspected of any notorious crime, or of filthy lucre, covetousness, adultery, blasphemy, perjury, drunkenness, idleness, filthy and vain talk ; or else is slanderous in any part of his conversation, fighting, quarrelling, picking and peace breaking ?

Ibid. 46. Whether they haunt ale-houses, taverns, inns, or any suspected place ; or use any unlawful gaming as dancing, carding, dicing, hawking and hunting ?

Ibid. 47. Whether your minister and curate do use at home and abroad such apparel as public order appointeth to be decent for them to wear ; and that their wives, children, and families be apparelled handsomely, without vanity and great charges, fit for the calling of their husbands ?

48. Whether your parson or vicar hath at any time since the xiii year of the Queen's Majesty's reign, made any manner of lease or grant of his parsonage or vicarage or any part thereof, he being absent and not resident upon the same, to any other than to his curate that did or doth serve his cure in his absence ? No. 19. *ibid.*

Schools.

49. Whether your schoolmasters, ushers, and teachers, within your parishes, be allowed by the ordinary ; and whether they do teach young beginners their Catechism ? No. 40. *ibid.*

50. Whether they do encourage the youth committed to their charge to the love of true religion and godliness, causing them daily coming and departing from the school to pray unto God for increase of learning and godly life ; and also teaching them such sentences of the Holy Scriptures as may frame them to fear God and to live virtuously ; and also causing them to say grace in English before meal and after, and to give thanks to God for all His benefits that they at any time receive of His mercy, and not of their deserts ?

51. Whether your schoolmasters be negligent in teaching, or else be common officers, farmers, artificers, or otherwise entangled in other affairs that they cannot benefit their scholars in learning ?

52. Whether as well the schoolmaster as the scholars do come to school and leave it in due time and hour ?

Hospitals.

53. Whether your hospitals, spitals, or almshouses be well and godly used according to the foundation and ancient ordinances of the same ; and whether there be any other placed in them than poor impotent and needy persons that have not wherewith and whereby to live ? No. 9. Whitgift's Arts. for Chichester (1585).

Churchwardens.

54. Whether the churchwardens yearly make their accounts to the parish as well of all receipts as their necessary expenses ? No. 58. Aylmer.

No. 55. *ibid.* 55. Whether they do levy for not coming to the church to hear Divine Service upon Sundays and Holy Days twelve pence for every person absent without lawful cause?

56. Whether they do waste or spoil any part of the church-goods; and whether they call for all manner of legacies given to the poor of the parish, to the reparations of the church, and such other good uses; and whether they call for the money due to be paid for those that are buried in the church; and whether the stock of the poor men's box is faithfully without partiality distributed?

No. 5. Wickham. 57. Whether the minister of the church and the churchwardens do certify in writing under their hands and seals to the ordinary at leastwise fourteen days before the assizes, or quarter sessions throughout all the whole year, all such persons as be absent from hearing divine and public service in the church the space of a month together at any time, that the same certificate may be delivered to the justices, and the offenders therein indicted according to a statute?

Midwives.

58. Whether your midwives be honest, sober, and skilful, void of superstition, drunkenness, and unseemly talking?

Of the Parishioners.

No. 54. Aylmer. 59. Whether the people do resort unto their own parish church on Sundays, Holy Days, Wednesdays, and Fridays, at due times and hours of Divine Service appointed by order for those days?

60. Whether they themselves, their wives, children, and servants do use to make prayers unto God every morning before they go to their work and every evening before they go to bed?

Ibid. 61. Whether they, their children and servants behave themselves reverently in time of Common Prayer, preaching, or ministering of sacraments, without walking, talking, sleeping, or disturbing the congregation; not departing thence into the church-porch, churchyard, town, or field, not using any pastime abroad, not sitting in the tavern,

alehouse, or streets at those times, not working on Sunday, until Evening Prayer is ended, any handicraft work, or keeping any shop open for sale of wares, not brawling or fighting in the church or churchyard ?

62. Whether every parishioner have framed himself to receive the Holy Communion, and at the least every quarter once according to the duty of a Christian man, and namely at Easter last, or receiving have not signified the same to the minister ; or have not come to the minister to be examined and to be better instructed touching his duty towards God and man ? No. 60. *ibid.*

63. Whether any man, woman, or child use or occupy himself otherwise in the church in the time of Divine Service than in praying and in marking attentively that which is read or preached by the minister ? No. 54. *ibid.*

64. Whether any do use to mock or jest at the Divine Service, or speak anything in contempt or derogation of the Book of Common Prayer, or of the ministers ? No. 14. *ibid.*

65. Whether any victualler useth to receive any minstrels, players at dice, tables, cards, shovegroat, or uttereth any meat or drink in time of Divine Service and sermons ; or whether there be any showing of wares before Morning Prayer be done in fairs and markets ; also whether packmen or pedlars sell any kind of wares in the churchyards ? No. 57. *ibid.*

66. Whether any be suspected or known to take upon him to tell destinies ; to help men to things lost ; use charms, witchcraft, sorceries, soothsayings, prophecying, and such other superstitions and devilish illusions ? No. 63. *ibid.*

67. Whether any have committed adultery, fornication, incest ; or be common drunkards, swearers, or blasphemers ? No. 65. *ibid.*

68. Whether there be any man that hath two wives, or woman that hath two husbands at once ; any marrying within the degrees of consanguinity or affinity set forth in a table for that purpose ; or any for that cause divorced do keep company together still ; or any married without the degrees forbidden which without law have forsaken their wives or husbands or live not together ; or any married that have made precontracts to other ; or any that have made privy contracts or married without consent of their No. 66. *ibid.*

parents or governors; or any married without banns solemnly asked, or out of the parish church where the solemnization ought to have been, without the ordinary's licence under his seal?

No. 65. *ibid.* 69. Whether you know any to be common bawds, or to receive into their houses strangers being with child to keep them till they be delivered, and then to let them depart before they have done penance?

No. 7. Overton. 70. Whether you know any in your parish to receive into their house any reconciled to the church of Rome; any superstitious beyond-sea-gadder, or bringer into the realm any holy Romish ware, any Mass-priest, Jesuit, seminary, or any other seditious or superstitious or idolatrous papist?

No. 61. Aylmer. 71. Whether there be any in the parish that presume to execute or to minister the goods of those that be departed out of this world without lawful authority; or have falsified or suppressed the will of any person, or any executors that have not fulfilled the testator's will, and hath not lawfully proved the same will before the ordinary?

No. 67. *ibid.* 72. Whether any Lords of Misrule, any May gamesters, dancers, players, or other disguised person do dance or play any unseemly part, or once come into the church, churchyard, or chapelyard; also whether there be any common eating or drinking kept in church or churchyard?

No. 27. Overton. 73. Whether any excommunicate person do intrude himself into the public assembly of the congregation?

No. 37. Whitgift. 74. Whether any child being born since the thirteenth year of the Queen's Majesty's reign hath not been brought to be baptized at his own parish church?

75. Whether any misliver or doer hath had his penance or any part thereof commuted without consent of the bishop himself first had?

No. 28. Middleton's Arts. for St. David's (1583). 76. Whether ye have provided for the poor of your own parish according to God's word, charity, and the laws of this realm?

Patrons of Benefices.

No. 23. Wickham. 77. Whether you know any patron or any advowsoner in your parish that hath made a gain by any colour, deceit,

or simoniacal pact in bestowing his benefice; by receiving money, or promise of the lease of the whole or of part, or by reserving his own tithes or any pension to himself, his child, servant, or friend?

No. 16. Squire's Arts. for Middlesex (1582).

78. Whether your patron suffer his benefice to be void, in the mean season take the fruits and commodities to himself?

No. 36. Grindal's Arts. for Canterbury (1576).

79. Whether any lay man or child hath any benefice or spiritual promotion, or else do intrude himself into the ministry, administering the sacraments and solemnizing matrimony, not being ordinarily called thereunto; or any that hath a benefice being not of the age of four and twenty years?[1]

No. 10. Mullins's Arts. for London (1585).

80. Finally, if ye know any other crime or offence, or else any manner of thing appertaining to ecclesiastical jurisdiction worthy of reformation, not mentioned in those Articles, ye shall also detect it and truly present it, and you shall make and bring in your presentments touching all the Articles above mentioned within fourteen days after the feasts of Easter, S. John the Baptist, S. Michael the Archangel, and the Nativity of our Lord.

The Oath of the Churchwardens and Sidesmen.

Ye shall diligently inquire and faithfully present all such faults as you shall, either upon your own knowledge or by public fame, understand to be committed within your parish, contrary to any the Articles aforesaid, or else any other which are to be reformed by the ecclesiastical laws of this realm. Wherein ye shall neither present any for malice or envy, nor spare any for favour, or fear, or any other corrupt affection; but faithfully discharge your consciences herein, as men having God before your eyes, and seeking the reformation of His Church.

Finis.

[1] The Act of 1571 (13 *Elizabeth* c. 12) made twenty-three the statutory age for holding a benefice with cure. The Canons of 1585 made the age twenty-four for ordination, and ordered the bishops to institute no one into a benefice unless this qualification, among others, was satisfied (Cardwell, *Synodalia*, i, pp. 140–2).

XXXVII

BISHOP WESTFALING'S ARTICLES FOR HEREFORD DIOCESE

1586.

Herbert Westfaling was consecrated bishop of Hereford on January 30, 1586, and held the see till his death in March, 1602. These Articles have not been previously reprinted. The words in square brackets are inserted in a contemporary hand in the print.

[Transc. Brit. Mus. 1368, d. 31.]

Articles Ecclesiastical to be inquired of by the churchwardens and the swornmen within the diocese of Hereford in the first visitation of the Reverend Father in God, Herbert, bishop of the said diocese this present year MDLXXXVI, and in the xxviii year of the reign of our most gracious Sovereign Lady, Elizabeth etc.: and so hereafter till the next visitation and from time to time to be presented.

Imprinted at Oxford by Joseph Barnes, printer to the University.

No. 4. Aylmer's Arts. for London (1586).

1. *First*, ye shall inquire and truly present upon your oaths taken whether you do know of any which hath thrust himself into any function ecclesiastical without ordinary calling, as to say public service in church or chapel not being lawfully ordered deacon at the least?

No. 19. *ibid.*

2. Whether your parson or vicar be known, suspected or reported to have bought his benefice or come to it by any simoniacal compact, made either by himself or others, directly or indirectly, or do let out his living or any part thereof to any in consideration that he hath obtained the same?

No. 13. *ibid.*

3. Whether your parson, vicar, curate, or minister, or

any other—priest or layman or woman—do wilfully maintain or defend any heresies, false opinions or popish errors contrary to the laws of Almighty God and true doctrine by public authority now set forth in this realm ; and what be their names ?

4. Whether your parson, vicar, or curate, do not say Common Prayer in your church or chapel distinctly and reverently and in such order as it is set forth by public authority, without any kind of alteration, and at due and convenient hours ; and whether your minister do not so turn himself and stand in such place of your church or chapel as the people may best hear the same ; and whether the Sacraments be not likewise ministered reverently in such manner as by the laws of this realm is appointed, and whether upon Wednesdays and Fridays the Litany and other prayers appointed for the day be not said accordingly ? No. 1. *ibid.*

5. Whether the minister, or any other not being licensed, take upon him to expound Scripture, and thereby omit upon any Sunday the reading of a part of an Homily at the least, or upon any other occasion do omit the same ? No. 6. *ibid.*

6. Whether your minister do not read the Commination against Sinners with certain prayers appointed at the least thrice a year besides the Lent time ; and whether he doth not read the Queen's Majesty's Injunctions quarterly in the church ? No. 2. *ibid.*

7. Whether he hath preached or caused to be preached his monthly or quarterly sermons at the least ; and who they be that preached them ; and whether he have suffered any not licenced to preach, or forbidden any that was licenced ? No. 3. *ibid.*

8. Whether any notorious offender, or which is out of charity, or excommunicate, or a stranger of another parish be admitted to the Communion by your minister ; or such as being above twenty years of age have not been able to say at the least the Lord's Prayer, Ten Commandments, and Articles of the Belief ; or being above fourteen years and under twenty that could not say the Catechism ; and whether your minister at times convenient before he administer unto them —and namely before Easter—do use to examine his parishioners whether they can say by heart the same which is Nos. 9 and 11. *ibid.*

required in this behalf; and whether he marry any persons that were single before that cannot say the Catechism?

No. 8. *ibid.* 9. Whether your ministers on every Sunday and Holy Day in the afternoon before Evening Prayer do not instruct all the youth within your parish of convenient age of both sexes in the Catechism, or at the least so many of them by course as time will serve, and as he may well hear and instruct for half an hour's space at the least; and present to the ordinary such quarterly as refuse to come to be catechized?

No. 12. *ibid.* 10. Whether he do diligently visit the sick, and comfort them with exhortation to contribute by will for the relief of the poor as their ability shall serve?

No. 18. Aylmer's Arts. for London (1577). 11. Whether he be diligent in study of the Holy Scriptures for further increase in knowledge; and for that purpose hath (if he be under the degree of a Master of Art) at the least the New Testament in Latin and English; and whether he doth daily confer certain chapters thereof together, using at vacant times such good and seemly exercises as may keep him from sluggishness and idleness?

No. 27. Aylmer (1586). 12. Whether any minister have married any in times forbidden by the ecclesiastical laws, or without banns thrice asked, otherwise than by licence of the ordinary; or hath used the form of thanksgiving for a woman after childbirth being unlawfully begotten with child otherwise than in form of a penitent person: *viz.* in a white sheet or other habit prescribed by the ordinary, or upon any other day than on a Sunday or Holy Day; or before sufficient caution taken that she should not depart the parish till she should perform such penance as should be enjoined by the ordinary?

No. 3. Whitgift's Arts. for Bath and Wells (1583)

Nos. 1, 24 and 25. Aylmer. 13. Whether your minister use any other rite or ceremony in the church than is prescribed by the Book of Common Prayer, and whether he or any other keep or use any secret conventicles, preachings, lectures, or readings contrary to the law, and what be their names?

No. 10. Wickham's Arts. for Lincoln (1585). 14. Whether your parson or vicar doth not in his own person at the church sometimes in the year both say public prayers himself, and also administer Holy Communion according to the Book of Common Prayer?

15. Whether your minister use the days of perambulations accustomed; and that without wearing of any surplice, or any other rite, or staying at any old cross, and also without using any other prayers than the 103 and 104 Psalms, an Homily for that purpose, the Litany, and such sentences of Scripture as are appointed by Injunction in that behalf? No. 21. Aylmer.

16. Whether any do serve as a minister or deacon not licenced under the ordinary's seal, or serve two cures; and whether any minister coming out of another diocese hath not the ordinary's letters-testimonial concerning as well the cause of his departure as his behaviour; and what stipend your curate hath by year? No. 20. *ibid.*

17. Whether is your minister a peacemaker and exhorter of his parishioners to christian love and concord, and such a one as is no sower of discord among neighbours? No. 12. *ibid.*

18. Whether your parson or vicar suffer his buildings or chancel to fall to ruin or decay; and whether he or any other have taken away or discovered any church, chapel, or chancel, or any part of them, any churchporch, vestry, spittal, almshouse, or such like; or hath pulled down the bells, or hath made any spoil or waste upon his benefice either in his timber or woods, or by felling trees in the churchyard? No. 36. *ibid.*

19. Whether the minister and churchwardens (according to her Majesty's Injunctions) do keep well the register book, and therein register all weddings, buryings, and christenings; and once every year exhibit a copy thereof by indenture to the office of the ordinary's registrar; and if it be not done, through whose default? No. 16. *ibid.*

20. Whether your minister hath put in use such orders concerning the catechizing of youth etc. and executed all such things as hath from time to time since the last visitation been sent unto him from the ordinary, as processes and such like; and whether he hath made any certificate of penance orderly and penitently done which hath indeed been scoffingly or impenitently performed, or else not done at all? No. 7. Whitgift's Arts. for Worcester (1577).

21. Whether your parson or vicar hath at any time since the thirteenth year of the Queen's Majesty's reign made any manner of lease or grant of his parsonage or vicarage or any part thereof (he being absent and not resident upon the No. 48. Bickley's Arts. for Chichester (1586).

same) to any other than to his curate that did or doth serve his cure in his absence ?

22. Whether is your parson or vicar absent from you above eighty days in any one year in all, not being lawfully qualified and dispensed withal ; and being so licenced, whether is the cure served by an honest learned curate ; whether he doth not at the least for one month in the year keep hospitality at his living, and also give, if his benefice be above twenty pounds a year, the fortieth part thereof to the poor ?

No. 15. Aylmer.

No. 16. Middleton's Arts. for St. David's (1583).

No. 39. *ibid.* 23. Whether any minister do forsake his function and give himself to any other trade than is fit or may be incident with that calling ?

No. 17. Aylmer. 24. Whether doth your minister keep any suspected woman in his house ; or (being not married) any woman not of near kindred unto him ; or doth he live in any tavern or alehouse, or commonly resort thither ; or is he a hawker, or hunter, or a gamester at any game other than at shooting ; or otherwise suspected of any notorious crime or any evil example of life ?

No. 18. *ibid.* 25. Whether doth your minister keep or suffer to be kept any alehouse, tavern, or victualling house in his parsonage or vicarage house ?

No. 17. *ibid.* 26. Whether doth your minister use any excessive unseemly kind of apparel, not commendable in that calling ?

No. 78. Bickley. 27. Whether doth the patron suffer the church to lie void without incumbent, or take away the profits thereof ; and how long he hath so done ?

No. 77. *ibid.* 28. Whether the patron have freely bestowed the benefice without any simony, directly or indirectly, between him and the incumbent or any other ; and whether he doth not retain his own tithes ; or hath the benefice whereof he is patron or some part thereof in farm ?

No. 49. *ibid.* 29. Whether your schoolmaster teaching within your parish openly, or within any gentleman's house, be licenced thereunto by the ordinary ; whether doth he teach such books as be commanded to be taught and that diligently ; and whether is he reputed of sincere religion and conversation and frequenteth Divine Service, or no ?

30. Whether have you in your parish church or chapel the Book of Common Prayer with the New Kalendar; two Psalters; the great English Bible; the two volumes of Homilies; the Paraphrase of Erasmus in English; the Table of the Ten Commandments whole and untorn; a convenient pulpit; a decent Communion table on a frame; a linen cloth to cover the same, with some other covering of silk or such like; a communion cup and a cover of silver; a decent surplice with sleeves; a sure coffer with two locks for the register book; a strong chest for the alms' box, with three locks thereunto; and all other things requisite? No. 4. *ibid.*

31. Whether doth your parson, vicar, curate, or minister wear any cope in your parish church or chapel; or minister the Holy Communion in any chalice heretofore used at Mass, or in any profane cup or glass? No. 7. Grindal's Arts. for Canterbury (1576).

32. Whether are all altars taken down to the very foundation, and the place whited and paved underneath; and the roodloft down to the cross-beam; all superstitious books, used either in the church or otherwise, defaced, together with all monuments of superstition and idolatry, as vestments etc.; and if not, in whose custody are they, or any of them? No. 5. Bickley.

33. Whether any churchwardens since the last visitation have suffered any unmarried women begotten with child to depart their parish before such penance done as was enjoined? No. 69. *ibid.*

34. Whether is your church, chapel, or chancel sufficiently repaired; and churchyard decently and sufficiently fenced and kept clean: if not, in whose default? No. 1. *ibid.*

35. Whether have your churchwardens from time to time truly levied twelve pence for every day of those who absent themselves from church; and whether hath the same been bestowed upon the poor as it ought, or no; and whether the churchwardens themselves have absented themselves or been negligent in their duty, or in frequenting Divine Service; and whether doth your minister admonish the churchwardens openly in the church after the second lesson at Morning and Evening Prayer to look to their charge in this behalf? No. 55. *ibid.*

No. 59. Aylmer. 36. Whether have any churchwardens or swornmen since the last visitation or inquisition, or at any time, concealed any disorder or crime done in your parish, or not presented the same to be reformed?

Nos. 54 and 56. Bickley. 37. Whether any churchwardens without just cause delayeth to give account every year of the church-goods or common stock; and whether is the stock of the poor man's box faithfully and indifferently distributed to the poor without any partial affection?

No. 28. Grindal's Injcts. for York(1571). 38. Whether any churchwardens have continued in that office at any time above one year without a new election?

No. 49. Bickley. 39. Whether the clerk be appointed according to the custom of your parish; whether is he obedient to the minister in such things as belong to his office, and useth diligence in keeping all such things as belong to his charge decent and clean; whether is he able to read distinctly and to answer as appertaineth to him in the church; and whether is he suffered to read anything in the church save the one lesson and the Epistle?

Nos. 28 and 29. *ibid.* 40. Whether when any man is passing out of this life the bell be not tolled to move the people to pray for the sick person; and whether there be any ringing for any that died out of the parish; and whether in the parish there be any more ringing than one short peal before and another after the burial; and whether on All Souls' Even or day, or any saint's even, or upon any abrogate holydays there be any other ringing than is usual on common working days; or other than ringing to Common Prayer or sermons, and that but moderately; and whether there be any ringing at all in time of Common Prayer, reading of the Homilies or of preaching?

No. 72. *ibid.* 41. Whether any Lords of Misrule, dancers, players, or any other disguised persons do dance or play any unseemly parts in the church, churchyard, or chapelyard; or whether are there any plays or common drinking kept in church or churchyard; who maintain and accompany such?

No. 73. *ibid.* 42. Whether any person in your parish hath remained excommunicated by the space of forty days; and whether

any such do intrude himself to Divine Service, the Sacrament, or public assemblies; and who are encouragers and keepers of company with such as so remain excommunicate?

43. Whether any holy days or fish days abrogated by authority are either by your minister bidden, or by any other observed superstitiously; or any festival days used anew by any without lawful authority? No. 23. Middleton.

44. Whether all superiors, as parents, masters etc., do as much as in them lieth to bring to the church to be catechized on Holy Days and Sundays in the afternoon before Evening Prayer their children, servants and apprentices, both mankind and womankind being above seven years of age, or at the least such and so many of them as your minister shall think meet to be sent thither for that purpose, and there diligently and obediently to hear and to be ordered by the minister until such time as they have learned the same catechism; and what their names be that neglect so to do; and who betwixt the said ages cannot say the Catechism? No. 12. Bickley.

45. Whether there be any that refuse to come to Divine Service in their parish church or chapel; or do not frequent the same; or do not, being of convenient age, communicate thrice a year at the least and namely once about Easter; or receiving have not signified the same to the minister in time convenient that he might examine them how they were instructed for partaking of so high mysteries; and whether there be any strangers that sojourn in your parish especially about Easter and do absent themselves from Church; or any that be hinderers or deriders of true religion; or of those which profess it? No. 60. Aylmer.

46. Whether there be any lay or temporal man not being within orders, or any child, that hath or enjoyeth any benefice or spiritual promotion? No. 79. Bickley.

47. Whether any in your parish be suspected to resort to any mass or other kind of service than is received by authority, or to be reconciled to the church of Rome; or do go up and down in secretwise or disguised; or that have been not long since beyond the seas, being no merchants No. 70. *ibid.*

using traffic or otherwise lawfully licenced [1] [seminary priests, Jesuits or such like?]

Nos. 51 and 52. Aylmer. 48. Whether any do pray in an unknown tongue; or upon beads; or do any way number their prayers superstitiously; or do read, sell, or deliver any popish books come from beyond the seas?

No. 61. Bickley. 49. Whether any be in your parish which at time of divine prayers do use any jangling, talking, walking or other unseemly behaviour in church or churchyard; or do any way disturb Common Prayer or any part of the Divine Service; or do use any game or pastime abroad at those times; or sit in the tavern or alehouse or streets at such times; or which do work on Sundays any handicraft work; or which keep open any shops for sale of wares till Evening Prayer be finished; or which depart before prayers be finished; or cometh late without cause sufficient; or which be brawlers or fighters in the church or churchyards?

No. 66. *ibid.* 50. Whether any in your parish be known or suspected to use any witchcraft, or sorcery, or charm, enchantment or unlawful invocation; and namely midwives at the labour of women; or any who do take upon them to tell destinies; or to guide men to things lost; or any that resorteth unto such for help and counsel; or finally any blasphemers of the name of God, or swearers among you?

No. 69. *ibid.* 51. Whether any be known or suspected to be adulterers, fornicators, incestuous persons, bawds, or receivers of incontinent persons into their houses; or which convey or suffer them to go away before they do make satisfaction to the congregation offended; any drunkards, ribalds, malicious, contentious, uncharitable persons, common slanderers, railers, scolders, or sowers of discord amongst you?

No. 74. *ibid.* 52. Whether any child being born since the xiiith year of the Queen's Majesty's reign hath not been brought to be baptized in your parish church; or hath been baptized at home; or their baptism deferred?

No. 53. *ibid.* 53. Whether your hospitals, spitals and alms-houses be

[1] 27 *Elizabeth* c. 2 (1585) forbade any one to go beyond seas without special licence, except merchants, who could send such as were engaged in their trade or as mariners. The bracketed words are added in MS.

well and godly used, according to the foundation and ancient ordinances of the same; whether there be any other placed in them than poor, impotent, and needy persons that have not whereby or wherewith to live?

54. Whether there be any man that hath or hath had at one time two wives; or a woman two husbands; any married within degrees of consanguinity or affinity set forth in a table for that purpose; any divorced keeping company still together; any married without the degrees forbidden; any which without law have forsaken their wives or husbands, or live not together; any married that have made precontracts to other; any that have made privy contracts; or married without consent of their parents or governors; any married without banns thrice solemnly asked; or out of the parish church, where the solemnization ought to have been, without the ordinary's licence under his seal? No. 68. *ibid.*

55. Whether there be any that directly or indirectly do take any usury or interest; who they be, and what is the manner of their usury? No. 62. Aylmer.

56. Whether any, set down in the last will and testament of any as executors, do presume to execute or deal with the dead's goods before the will be proved; or any presume to administer before administration committed unto them; any hinderers of the performance of such will; any forgers or changers of wills; or any executors which have not fulfilled their testator's will, especially in not paying of legacies given to good and godly uses? No. 71. Bickley.

57. Whether doth your parson, vicar or curate, churchwardens and swornmen, and every of them, certify in writing under their hands and seals to their ordinary of the diocese, or his vicar-general, all the names and surnames of all those persons that absent themselves from hearing the Divine Service (contrary to her Majesty's laws) according to the injunction given in that behalf, quarterly to be made, or at the leastwise in time convenient before each the assizes and quarter sessions to be holden within the said diocese of Hereford? No. 57. *ibid.*

58. Whether do you know or have you heard of any man or woman that hath practiced or doth practice physic No. 42. Middleton.

or surgery within this diocese of Hereford, not being licenced so to do by the ordinary of the same under his hand and seal, according to the statute in that case provided, and what is his or her name which doth or hath so done?

No. 37. Aylmer.

59. Whether the archdeacon, chancellor, commissary, official, or any other using ecclesiastical jurisdiction in this diocese, their registrars or actuaries, apparitors, or somners have at any time winked at and suffered any adulteries, fornications, incests, or other faults or offences to pass and remain unpunished and uncorrected for money, rewards, bribes, pleasure, friendship or any other partial and affectionate respect; or any of them have been burdensome to any in this diocese by exacting or taking excessive fees, excessive procurations, any rewards or commodities by way of promotion, gift, contribution, help, redemption of penance, omission of quarter sermons, obtaining of any benefices or office, or any other like ways or means?

No. 12. Whitgift's Arts. for Chichester (1585).

60. How many adulteries, incests and fornications are notoriously known to have been committed in your parish since Easter 1585; how many offenders in any such faults have been put to open penance and openly corrected; and how many have had their penance or any part thereof commuted without consent of the bishop himself first had; and what sums of money laid by that means upon the offenders have been bestowed upon the poor of that parish or other godly uses; and how many have been winked at and borne withal, or have fined and paid money to the archdeacon, chancellor, commissary or somners, or any of them for to escape open punishment and correction; and what their names and surnames be?

No. 64. Grindal's Arts. for York (1571).

61. Whether the deans-rural and somners or any of them do pay any annual rent, fee, or pension for their offices, and what they pay, and to whom?

No. 22. Bickley.

62. Whether any have been licenced to marry without the asking of banns at all, or thrice asking, no sufficient caution being taken before that there was no impediment or precontract, consanguinity, affinity, or any other lawful cause; and that at time of granting the said licence there was no controversy, matter, or complaint moved or depend-

ing before any ecclesiastical and civil judge touching any such lawful impediment of contracting matrimony between such persons; and that the same parties should not come to solemnize their marriage before they had obtained the express assent and consent of their parents and guardians; and further that the marriage of them should be publicly solemnized in the face of the church in meet and convenient time?

63. Whether in all excommunications for heresy, schism, simony, perjury, usury, incest, adultery, or any other grievous crime, the sentence have been pronounced against any but in the proper person of a bishop, dean, archdeacon, or prebendary, the same being within holy orders and having ecclesiastical jurisdiction; and whether any vicar-general, official, or commissary not being within holy orders have pronounced sentence of excommunication against any for contumacy, but [by] some learned minister sufficiently authorized thereunto either by the bishop within his jurisdiction, or by the archdeacon within his, the archdeacon being himself also a minister?[1]

64. Generally whether you know any of the Queen's Injunctions broken, or any other ecclesiastical matter worthy of redress, or no; and if you do by the oaths that you have taken, you shall truly present it as well now as hereafter, when it shall come to your knowledge?

The Tenor of the oath administered to the Churchwardens and Swornmen.

Ye shall swear, etc.

65. Whether your parsonage be impropriated; if it be, is it endued with a vicarage; or is the parson bound only to give a pension to a curate, and what is the pension; to whom doth the propriety of the parsonage belong; who is the farmer thereof, and what is the worth yearly by common estimation?

66. Whether your parsonage, or vicarage house, the No. 1. *ibid.*

[1] This article is drawn from the Canons of 1585 (Cardwell, *Synodalia*, i, 144).

chancel or body of your church or chapel be in any decay and not sufficiently repaired; and by whose default?

No. 56. *ibid.* 67. Whether your church-stock or any part thereof be unthriftly wasted and spent; or other your church-goods as glebe-land, rents, or annuities, given to the better maintenance of your church, communion cup and such like appertaining to the necessary use thereof, be given, sold or anyway alienated and embezzled or turned to other use than by the laws of the realm it ought to be, by any of your parsons, vicars, curates, churchwardens, sidesmen or other that hath or at any time had the keeping or oversight thereof?

68. Who is reputed and taken to be the patron of your parsonage or vicarage; what quantity of glebe-land belongeth thereunto; how many acres arable; how many of meadow, how many of pasture; what feeding for sheep and other cattle, and what common. Also what houses, what tithes, and what privileges belong thereunto? *This article shall you in several from the rest present in parchment and subscribe your names.*

No. 18. Cooper's Injcts. for Lincoln (1577).

No. 34. Aylmer. 69. Whether do you know or have heard of any benefice, heretofore in the remembrance of man presentable or presented unto, that doth now bear the name of an impropriation, donative, or any such mixed title, whereby the fruits of such livings ecclesiastical is by subtle device of some greedy bodies challenged and taken without right or interest; and how long hath the same so continued?

70. Whether the farmer of any impropriation do challenge the gift or enjoying of the vicarage thereof, or the tithes or commodities or any part or parcel thereof; and by what title?

Finis.

XXXVIII

BISHOP HOWLAND'S ARTICLES FOR PETERBOROUGH CATHEDRAL 1587 (?)

These Articles, which have not been previously printed, are undated, but presumably belong to the visitation of 1587. They follow those for 1584 and are collated with them.

[Transc. *Peterborough Visitation Book* (Howland).]

Articles to be inquired of in the triennial visitation of the Reverend Father in God, Richard, of Divine Providence Bishop of Peterborough in his Cathedral Church of Peterborough as followeth :

1.=1. (*omit*, "what promotions . . . hath").

2.=2.

3.=3. . . . way. Whether it be said or sung in due time? Whether all that are . . .

4. *Item*, whether your schoolmaster of the free grammar-school be of sound religion and do teach his scholars such authors as are allowed by the Queen's Majesty's Injunctions; and what number of choristers there be; and by whom are they instructed; and what stipend is allowed unto him for their learning?

5. *Item*, what number of the poor beadsmen is there; and whether do they frequent the Church to hear the Divine Service; and what stipend do they receive; and of whom, and who payeth and dischargeth the same?

6. *Item*, what almshouses is there of the allowance of this Church; what number of poor folk and what sum of money is allowed to them; and by whom is the same paid, and in what sort?

7. *Item*, what number of petty canons is there resident in this Church and clerk-vicars likewise; what stipend is

allowed to them and every of them severally in their calling; and by whom is the same paid, and in what sort?

8. *Item*, if there be any Divine Service wanting which ought to be celebrated in this Church, yea or no; what time the same hath been, and in whose default?

9. *Item*, whether your Church be kept and maintained in good reparations in every part thereof as it ought to be; if not, in whose default; and what stipend is given or allowed to the maintenance thereof?

10. *Item*, what ornaments have you in your Church; what be they; in whose custody do they commonly remain; and to what use are they employed?

XXXIX

BISHOP YOUNG'S ARTICLES FOR ROCHESTER CATHEDRAL

1587.

These Articles, which have not been previously printed, follow those given by Piers in 1576. They are therefore collated with them and not printed in full.

[Transc. *Rochester Register*, No. 7, f. 173^{v}.]

Interrogatories or Articles ministered by the Reverend Father in God, John, Bishop of Rochester, to the Dean and Chapter of the Cathedral Church . . . and other ministers and officers of the same, the second day of May, Anno Domini, 1587.

1.=1. viz., the Dean on Christmas Day, Easter Day and Whitsunday: And every other Prebendary once in the quarter; and whether the mulct have been paid for every default herein or no?

2.=2.

3.=4. or administer the Sacrament otherwise than in the same book is prescribed, or being not ordinary ministers of the said church?

4.=5.

5. *Item*, whether all the peticanons of the Church being not preachers have the whole Bible book in English and Latin; and whether they do every day with good advisement confer one chapter of the Latin and English Bible together at the least?

6. *Item*, whether you have your full number of those that are to be sustained in the said Church according to the Statutes of your Church, yea or not; and whether they be qualified according to the said Statutes; and

whether they be of good and godly conversation and fame, or not?

7.=6.

8.=7; 9=8; 10=9; 11=10; 12–18=11–17; 19=11; 20=20; 21=24; 22=21; 23=22; 24=23; 25=25; 26=26; 27=28; 28=29; 29=30.

30. *Item*, whether the peticanons and singingmen be invited at the great feasts, viz.: at the Nativity of our Lord, Easter and Whitsuntide by Mr. Dean and the prebendaries that be resident, or not?

31. *Item*, whether Mr. Dean do execute and minister the Sacraments himself every principal feast; and the Subdean and prebendaries themselves in order every other feast according to the Statute?

32.=19.

33. *Item*, whether there be any within your Church that do live uncharitably together; and who are the cause of any such contention or unquietness?

34. *Item*, whether the Cathedral Church and the houses and buildings thereunto belonging be well and sufficiently repaired; if not, with what charge and in how short time may the same be repaired; and by whose default happened it that they are in decay?

Added unto the Articles aforesaid, the xxviiith day of August 1587, by the Reverend Father in God, John, Lord Bishop of Rochester:—

35. *Item*, whether every minister, clerk, singingman, and member of your Church do his duty in his office and give his attendance forenoon and afternoon at service time there, according to the orders and statutes of the said Church; and if any of them do not his duty and give his attendance as aforesaid, who they be that be negligent therein, and what be their names?

XL

ARCHDEACON MULLINS'S ORDERS FOR THE ARCHDEACONRY OF LONDON

1587.

These Orders, preserved by Earl, are found in Strype, who assigns them wrongly to Theophilus Aylmer, Archdeacon of London (*Aylmer*, p. 83). The archdeaconry was held by John Mullins from December 13, 1559, until his death May 22, 1591. Aylmer did not become archdeacon until June, 1591. The Orders are the outcome of certain regulations brought in in Convocation, December 2, 1586, "for the better increase of learning in the inferior ministers, and for more diligent preaching and catechizing." They are printed (somewhat inaccurately from the *Whitgift Register*) by Strype (*Whitgift*, iii, pp. 194 ff.) and by Cardwell (*Synodalia*, ii, 562). There is a copy in the *Cotton MSS.* (Cleop. F. ii, f. 275) which is endorsed "not established by Convocation, but thought convenient to put in execution by ordinary authority and till further order shall be provided by the authority of her Majesty and the Synod."

[Transc. *Earl's Diary*, ff. 46 and 51.]

1586 *January* 3: *Order*[1] *given unto such as were now preachers:—*

[1]. First, every man to have a Bible both in English and Latin.

[2]. Second, every man to have Bullinger's *Decades*.

[3]. Thirdly, every man [to have] his paper book, and so to write the sum of one sermon every week.

[4]. This must be shewed unto the man appointed quarterly how he hath profited, and he to deliver it to Mr. Archdeacon.

[5]. The examinants to use these regiments with favour.

[1] See above, Cooper's *Articles for Lincoln* (1577), No. 16 and note.

[6]. A non-preacher taxed at four purchased sermons every year.[1]

[7]. A licenced preacher has to preach sixteen [1] times a year.

Anno, 1586 : [1]*The* 24 *January* 1586, *a call unto the Convocation house before Mr. John Mullins Archdeacon, Mr. Doctor Commissary by Letters from the Archbishop :—*

1. ar. To read Homilies (et Lib. Decades).
2. ar. To read every day one chapter of the Bible.
3. ar. To write the arguments of those chapters.
4. ar. To read Bullinger's *Decades*—one sermon a week.
5. ar. To write the *capita* or *summa* every week.
6. Last of all to answer unto the opponents' demands therein.

Anno, 1586, [1]*March* 7 : *Another call :—*

1 : To keep the Book of Common Prayer.

2 : To catechize youth Sundays and holydays—the curates now may ; and in the Bishop's questions—who made you, etc.

3 : Every man to shew his letters of orders and licence to preach presently.

[1] The regulations required from a licenced preacher "twelve sermons at the least within every diocese wherein his benefice doth lie, of the which twelve, eight at the least shall be in his own cure ; but if the said licenced preacher have two benefices then he shall preach eight sermons at each of his benefices every year at the least." For the meaning of item No. [5] see document No. xlvi and note, p. 255.

XLI

ARCHBISHOP WHITGIFT'S INJUNCTIONS FOR THE PROVINCE OF CANTERBURY

1587–88.

These Injunctions, preserved by Earl, are printed inaccurately and with additions by Strype (*Whitgift*, i, 527). They were issued by Whitgift with an order for prayer and fasting necessary for the grave political dangers of the time (*ibid.*, p. 526).

[Transc. *Earl's Diary*, f. 46 v.]

The Archbishop's Articles 1587 *et* 1588.

1 : First, the Book of Common Prayers [to be] kept.
2 : Secondly, most heartily to pray the new given prayers.[1]
3 : Thirdly, read Homilies, preach sermons.
4 : Fourthly, to relieve the poor especially.
5 : Fifthly, to keep abstinence and sober diet.
6 : Sixthly, in faith and hope expect God's help.
7 : Seventhly, to be merciful and to forgive, and to remit offences each unto others.
8 : Eighthly, all conventicles of innovations straightly to forbear and to be utterly avoided.
9 : Ninthly, all possible means to attain mercy of our good Saviour is to be followed with all possible diligence.
10 : The days and times of these public exercises [to be] Sundays, Wednesdays, Fridays and Holy Days.
11 : The Lord Mayor and justices are to be quietly sought unto for the provision of bread and so forth.
12 : Monthly certificates are to be made of your collections for the relief of all the poor in every parish by the churchwardens and collectors.

[1] See *Liturgical Services of Queen Elizabeth*, pp. 469, 608 ff.

XLII

BISHOP WICKHAM'S ARTICLES FOR LINCOLN DIOCESE

1588.

These Articles have not been previously reprinted. They are endorsed on the back in a contemporary hand "1, The Queen's Injunctions. 2 : Advertisements. 3 : Bishop's Articles." Wickham uses the set of Articles which he used in Lincoln in 1585 as well as that used by Westfaling in Hereford in 1586. His Articles are therefore not printed in full, but are collated with these two sets.

[Transc. Brit. Mus. 5155, a. 20 (4).]

Articles to be inquired of by the Churchwardens and Swornmen within the diocese of Lincoln, and the truth thereof to be by them upon their oaths duly presented unto the bishop at his visitation now to be holden during this present year of our Lord, 1588, *with particular answer to every interrogatory.*

Imprinted at London by Thomas Orwin for Thomas Chard, dwelling in Paul's Churchyard, at the Sign of the Helmet, 1588.

Articles Ecclesiastical to be inquired of by the churchwardens and swornmen within the diocese of Lincoln in the visitation of the Reverend Father in God, William bishop of the said diocese, this present year, 1588, and the xxx year of the reign of our most gracious Sovereign Lady Queen Elizabeth etc., and hereafter till the next visitation to be inquired of, and from time to time presented.

Matters inquirable concerning the Minister.

1 = No. 1, Westfaling's *Articles for Hereford,* 1586, + (after, "at the least") or otherwise lawfully tolerated.

2=No. 2, *ibid.* (—"be known");+(after, "the same") or do give or let in part all his living.

3=No. 11, *ibid.*

4=Whether the minister doth keep well the register book of all weddings, buryings and christenings, and once every year do exhibit a copy thereof to the ordinary? No. 19. Westfaling's Arts. for Hereford (1586).

5=No. 5, Westfaling, *op. cit.*

6=No. 12, *ibid.*; + (after "sheet") etc.; (—after, "sheet," "or other habit . . . or Holy Day").

7=No. 16, *ibid.*

8=Whether your minister or any other have taken away any part of any church, chapel, or chancel, or almshouse; or have made any spoil or waste upon his benefice, either in his timber or woods, or by felling trees in the churchyard or otherwise; or have suffered his holdings or chancel to fall to ruin and decay? No. 18. *ibid.*

9=No. 14, Westfaling, *op. cit.* (—"at the church"); +(after, "person") at the least.

10=No. 9, Wickham's *Articles for Lincoln*, 1585.

11=No. 10, *ibid.* (for "ministration" *read* "communion").

12=No. 11, *ibid.*

13=No. 12, *ibid.*

14=No. 13, Westfaling, *op. cit.* (—"and whether he or any . . . names").

15. Whether the Divine Service be not said and sung plainly and distinctly and according to the Book of Common Prayer, in time convenient and in that manner that it may be best heard and understood of them that be present; and whether the Sacraments be not reverently ministered and according to order set down; and whether on Wednesdays and Fridays the Litany and other prayers adjoined be not said accordingly? No. 4. *ibid.*

16=No. 6, Westfaling, *op. cit.*

17=No. 7, *ibid.*

18=No. 8, *ibid.* (—"or such . . . twenty years of age"; —"or being above fourteen years . . . cannot say the Catechism"); +(after, "your minister") or such as have not by examination been found able etc.; +(after,

"Articles of Belief") and whether your minister do herein examine the communicants before they communicate?

No. 9. *ibid.* 19. Whether your minister on Sundays and Holy Days in the afternoon do not instruct all the youth of convenient age of both sexes in the Catechism, or at the least so many of them as time will suffer, and present such quarterly as refuse to come to be catechized?

20=No. 15, Westfaling, *op. cit.*

21=No. 10, *ibid.*

22=No. 17, *ibid.*

23=No. 22, *ibid.*

24=No. 23, *ibid.*

Nos. 24–26. *ibid.* 25. Whether your parson, vicar, or curate be any common resorter to open games, plays, or assemblies whatsoever (in evil causes); or do keep or suffer to be kept in his parsonage, or vicarage, or other his dwelling-house, any ale-house, tippling-house, or tavern; or that do or have kept any suspicious women in his house; or that he, being unmarried, doth keep any woman in his house under the age of sixty years, except his daughter, mother, aunt, sister or niece, and those of good and honest name; or whether he himself be any haunter of alehouses, taverns, or suspected places; a hunter, hawker, dicer, carder, a swearer; or otherwise do give evil example of life whereby the word of God and the form of religion now used by the laws of England is, or may anyway be, evil spoken of; and generally whether he behave not himself soberly, godly and honestly as becometh a minister of God's most holy word?

26=No. 18, Wickham, *op. cit.*

27=No. 19, *ibid.*

28=No. 20, *ibid.*

Matters inquirable concerning such of the Laity as have more special dealing in some ecclesiastical matters; and first of the Patron—

29=No. 27, Westfaling, *op. cit.*, +(after, "so done") or any for him.

30=No. 28, *ibid.*; +(after, "farm") or any otherwise.

Of Schoolmasters.

31 = No. 29, *ibid.*

32 = Whether any physicians or surgeons practice physic or surgery without licence of the ordinary ? No. 58. *ibid.*

Churchwardens and Swornmen.

33 = No. 30, Westfaling, *op. cit.*

34 = No. 32, *ibid.*

35 = No. 33, *ibid.*

36 = No. 34, *ibid.* (—"chapel or chancel"; "and kept clean");+(after, "repaired") and decently kept.

37 = No. 35, *ibid.* (—"and whether doth your minister . . . in this behalf").

38 = No. 36, *ibid.* (—"or inquisition").

39. Whether any churchwardens delayeth unjustly to give an account of their church goods, or detaineth any of the church goods or common stock+(and whether etc.) as in No. 37, *ibid.*

40 = No. 38, *ibid.*

Of the Clerk and of the Church.

41 = No. 39, *ibid.*

Matters incident both to Ministers and Churchwardens to look to.

42 = No. 40, *ibid.* (—"and whether on All . . . or of preaching").

43. Whether there be any ringing in time of Common Prayer on All Souls' Even or Day, or any saint's Even, or upon any abrogate holy days, other than ringing to Common Prayer or sermons, and that but modestly ? No. 40. *ibid.*

44 = No. 41, Westfaling, *op. cit.* (—"or chapel-yard").

Matters inquirable which concern both Clergy and Laity indifferently, as they are Christians.

45 = No. 42, *ibid.*

46 = No. 43, *ibid.*

47. Whether all superiors, as parents, masters etc. do as much as in them lieth to bring their youth, being above No. 44. *ibid.*

seven years and under twenty, to the church to be catechized on Holy Days and Sundays in the afternoon ; and who they be which neglect so to do ; and who betwixt the said ages cannot say the Catechism ?

No. 45. *ibid.* 48. Whether there be any strangers that sojourn in your parish especially about Easter, and do absent themselves from church ; or any hinderers or deriders of true religion or those which profess it ; any maintainers of superstition or false opinions, or which holdeth and maintaineth anything contrary either to the Book of Common Prayer or the Articles of Religion set down by the Clergy of both the provinces ?

Ibid. 49. Whether there be any that refuse to come to Divine Service in their parish church ; or do not frequent the same ; or do not, being of convenient age, communicate thrice a year, and namely once about Easter ; or receiving have not signified the same to the minister in time convenient, that he might examine them how they were instructed for partaking of so high mysteries ?

50= No. 48, Westfaling, *op. cit.*
51= No. 49, *ibid.*
52= No. 25, Wickham, *op. cit.*
53= No. 50, Westfaling, *op. cit.*
54= No. 51, *ibid.*
55= No. 52, *ibid.*
56= No. 54, *ibid.*
57= No. 55, *ibid.*
58= No. 56, *ibid.*
59= No. 64, *ibid.*

The Tenor of the oath (as in Wickham, *op. cit.*).

XLIII

ARCHBISHOP WHITGIFT'S ARTICLES FOR SALISBURY DIOCESE

1589.

These Articles were used by Whitgift not only in Salisbury diocese in 1589, but in other dioceses at subsequent visitations. They appear in his *Register* during the following visitations: Canterbury and Rochester, 1589 (i, f. 254); Ely and Llandaff, 1590 (*ibid.*, ff. 328, 422^{v}); Exeter, 1593 (ii, f. 236); Ely, 1597 (iii, f. 164); Salisbury, 1597 (*ibid.*, f. 194); St. Asaph, 1600 (*ibid.*, f. 217^{v}).

The items can be paralleled in the previous document (Wickham, 1588).

[Transc. Cardwell, *Documentary Annals*, ii, No. cvi, collated with *Whitgift Register*, i, f. 400.]

Articles to be inquired of by the churchwardens and swornmen in the ordinary visitation of the Lord Archbishop of Canterbury in the diocese of Sarum.

1. *Imprimis*, whether your church be void, and if it be who gathered the fruits thereof; and if it be full whether the incumbent hath any more benefices than one; whether he be a preacher, yea or no; and what degree of school he hath taken?

2. *Item*, whether your minister doth reverently say service and minister the sacraments according to the Book of Common Prayer; and whether he doth use in his ministrations the ornaments appointed by the laws now in force?

3. *Item*, whether you have in your church all things necessary for the Common Prayer and the administration of the Sacraments, according to her Majesty's laws and Injunctions?

4. *Item*, whether you have had monthly sermons in

your parish church at the least, or no; and whether are the Homilies read when there is no sermon?

5. *Item*, whether any person, being not deacon at the least, is suffered to say service in your church, to minister the sacraments, or bury the dead; and whether doth any take upon him to preach not being sufficiently licenced; and whether any doth use to preach that doth not once in the year at least administer one of the sacraments?

6. *Item*, whether your parson or vicar be resident upon his benefice; and whether he be an incontinent person or suspected thereof, or faulty in any other kind of lewdness?

7. *Item*, whether your parson, vicar, or curate have publicly or otherwise spoken against the order of the government of the Church of England, or the Book of Common Prayer, established by law?

No. 17. Squire's Arts. for Middlesex (1582).

8. *Item*, whether your ministers use to pray for the Queen's Majesty, Queen Elizabeth, by the title and style due to her Majesty, appointed by the statutes of this realm and her Highness' Injunctions, and exhort the people to obedience to her Highness and other magistrates being in authority under her?

9. *Item*, whether your minister doth not openly in your church catechize such as be of convenient age, according to the orders set forth in the Book of Common Prayer?

10. *Item*, whether all persons of convenient age doth not repair to the church upon Sundays and Holy Days, and receive the Communion thrice yearly?

11. *Item*, whether you know any person that withhold any church-stock or hath not made their accounts duly according to the law, having been churchwardens?

12. *Item*, whether you know any common swearer, drunkard, or blasphemer; any simoniacal person, usurer, witch, conjurer, soothsayer, charmer, fornicator, adulterer, incestuous person; or any that harboureth incontinent persons; or any vehemently suspected of any of those crimes?

13. *Item*, whether you know any schoolmaster that doth teach within your parish without licence of his ordinary under his seal, or no?

14. *Item*, whether you do know in your parish any man that hath two wives living, or any woman that hath two husbands living?

15. *Item*, whether you do know any that doth obstinately defend papistry, heresies, errors, or false doctrines?

16. *Item*, whether you do know any persons excommunicate in your parish, and whether any such doth repair to the church?

17. *Item*, whether your church or chancel be ruinous or decayed; and by whose default?

18. *Item*, whether you know any receivers of Jesuits, seminaries, or massing priests, or any other fugitive persons; or reconciled to the church of Rome?

19. *Item*, whether you know any that use conventicles or meetings for expounding scriptures, or saying of prayers in private houses or places?

20. *Item*, whether there be any hospitals or almshouses in your parish; and whether the same be used according to the foundations and ordinances thereof?

21. *Item*, whether you know any persons ordered by the law to do penance, or excommunicate for not doing the same, do still so continue unreformed?

22. *Item*, whether you do know any other matter worthy of presentment above not expressed, yea or no; which you shall likewise present by virtue of your oaths?

XLIV

ARCHBISHOP WHITGIFT'S ARTICLES FOR CANTERBURY AND ROCHESTER DIOCESES 1589.

These Articles correspond with those used for Salisbury diocese in 1589 and are therefore not printed in full.

[Transc. *Whitgift Register*, i, f. 254.]

Articles . . . in the diocese of Canterbury [of Rochester].

Nos. 1–22 = Nos. 1–22, Salisbury, 1589.

XLV

BISHOP FREKE'S INJUNCTIONS FOR WORCESTER CATHEDRAL

1589.

This visitation was begun June 3, 1588, by the bishop's commissaries, and prorogued many times. On February 9 following, the prebendaries brought to the bishop's notice the dissensions that were causing trouble among them, and he thereupon drew up and sealed the following injunctions. See *Liber Canonum*, f. 71. This document has not been printed before.

[Transc. *Liber Canonum* (A. xiv of the Documents of the Dean and Chapter), f. 136.]

Injunctions and Ordinances published the 9th of February 1589 stylo Anglie, *by the Right Reverend Father in God, Edmund Lord Bishop of Wigorn, to be kept and observed by the Dean Prebendaries and all other members of the Cathedral Church of Wigorn.*

First, it is ordered and enjoined that all and every ordinance heretofore by the Visitors of this Cathedral Church given or taken as statutes, and every article and clause contained in the said ordinances heretofore accounted as statutes, be from henceforth with this exception only viz. (*quatenus non repugnant verbo dei nec legibus aut statutis huius regni Anglie*) kept, observed and duly put in execution of all members of the said Cathedral Church of what degree place or calling soever they be of, until such time as the new orders and statutes for all Cathedral Churches of the New Erection upon long and deliberate advice collected and gathered be by her Majesty's supreme authority published. And whereas contention doth and daily may arise which ought to be reputed and taken for

the right ordinances and statutes of the said Cathedral Church by reason of the difference in divers and sundry copies thereof, it is therefore ordered that diligent search shall be made for the first original subscribed with the said first Visitors' hands : and in case the same may be had, that they be kept, reputed, and taken for the right ordinances and statutes by which all other shall be from time to time corrected ; but if the first original cannot be found and had that then there shall be at the proper costs and charges of the said Cathedral Church one copy written in parchment out of that which doth and hath from time to time remained in the office of my Registrar among other records, and then that copy shall be reputed and received for the right ordinances or statutes.

2. *Item*, for the better appeasing of all debates and contention grown among the prebendaries for matter of precedence pre-eminence and seniority, it is ordered that in the choir and chapter-house every prebendary shall sit and give voice according to the number of his prebend unto the which he hath been presented, instituted, or installed, saving that the Subdean, as immediate officer for his year under the Dean, shall keep his place and voice in choir and chapter next to the Dean : and in all other places of public or private meetings, the pre-eminence and precedence to be used according to the prerogative of every prebendary's degree of school : and in case two or more be of one and the same degree, then the pre-eminence and precedence to be used according to the antiquity of every such degree taken in the University : saving that if any prebendary be a Dean of another Church or Archdeacon in this Church that then he or they having such other dignity shall have pre-eminence and precedence before all other of his own degree. And that all dividends, distributions, elections and other emoluments whatsoever shall be perceived and taken and order of preaching to be performed and kept according unto the order of this article before specified, namely to the number of his or their prebend unto which he or they have been presented ; saving that in the absence of the Dean and Subdean,

the government of the house shall be remitted to the senior by admission according to the express words of the statutes and ordinances in that case premised.

3. *Item*, it is further ordered that Mr. Dean and the prebendaries having taken degree in school shall in the time of Divine Service in the choir wear their surplices and such hoods as to every of their said degrees doth belong and appertain and none other. And all and every others of the choir shall in time of the Divine Service in the choir aforesaid wear their surplices. And whosoever shall offend contrary to this article shall be accounted, reputed, and taken as absent, and so by the Chanter or his deputy for the time being marked and noted, and defalcation made for such his coming otherwise than is aforesaid as in case of absence.

4. *Item*, it is also ordered that from henceforth none shall be chosen or admitted into the room or place either of peticanon or singing men but such as shall be proved and found very fit and sufficient both for voice and knowledge in song to furnish such places; and that such as are already chosen and admitted which are grown to be careless and negligent in giving their attendance and performing their duties in the choir shall be presented by Mr. Dean, or in his absence by such unto whom it shall appertain, admonished to reform and amend such their negligence. And if upon admonition so given they shall not eftsoons become careful and diligent, then such disobedient and incorrigible person with all convenient speed to be removed.

5. *Item*, it is further ordered that the 80*£* to be employed upon the Church and highways by even portion be from henceforth in due time carefully bestowed by the Treasurer for the time being; and that also the Receiver for the time being do carefully provide that sufficient money may in due time turn to the hands of the said treasurer to be employed as is aforesaid.

6. *Item*, it is also ordered that the keys of the tower and treasure-house be left in the absence of such as have the entry thereof with such person or persons being

prebendaries of the said Church and having none other keys as both for their credit are most fit, and for their certain abode in the college may always be found ready.

7. *Item*, it is ordered that at the next chapter Mr. Dean and the prebendaries shall have a reasonable consideration of the schoolmaster, usher, and others of the choir which heretofore have had some allowance of fuel, to allot unto every of them according to their several place some certain convenient quantity of wood yearly to be delivered, so as no just complaint may be hereafter made of any unusual restraint or more hard dealing than in former times hath been accustomed.

8. *Item*, it is also ordered that the injunctions given the 18th of June 1578 [1] by the Reverend Father in God, John, late Bishop of Wigorn and every article and clause in the same contained shall be in full force and effect, and from henceforth be better kept and observed of every person as to them respectively appertaineth. And also all other good and lawful decrees amongst themselves heretofore made and not repugnant to these injunctions now presently published be duly put in execution.

EDMUND WIGORN.

[1] Apparently document No. xiv.

XLVI

BISHOP SCAMBLER'S ORDERS FOR NORWICH DIOCESE

1589.

Edmund Scambler was consecrated bishop of Peterborough, February 16, 1561. He was translated to Norwich in 1585 and died May 7, 1594. On April 16, 1589, he issued commissions to examine and teach the clergy, with these Orders, which have not been previously printed, annexed.

[Transc. *Norwich Miscellaneous Book*, f. 186.]

The Orders [1] *for the clergy of Norwich Diocese: certain orders which were appointed by my L[ord] the B[ishop] which were affixed to all the said commissions granted to the persons above named for the causes mentioned in the commission above written:—*

1. *Imprimis*, every deacon and minister not able to preach shall diligently read the Holy Scripture and acquaint themselves with the history and phrase thereof.

2. *Item*, they shall read every quarter of a year one book of the Old or New Testament as shall be appointed to them by the commissioners thereto assigned, and gather some notes out of every chapter according to their capacity.

3. *Item*, they shall deliver in writing to the said commissioners those their notes so gathered, and shall repair to them to be examined every month how they have and do profit in the reading the Scriptures.

4. *Item*, such deacons and ministers as do not understand

[1] For these orders see document No. xl and notes, p. 240. Item No. 5 here explains item No. 6 in the first group of No. xl, and both items refer to the provision of quarterly sermons (by licenced preachers) by non-preaching ministers at their own charges, as ordered by the regulations passed by Convocation in 1586 (Cardwell, *Synodalia*, ii, 564).

the Latin tongue shall provide Calvin's *Institutions*, Peter Martyr's *Common Places* and Musculus his *Common Places* in English to read and profit in the same.

5. *Item*,[1] that such deacons or ministers as cannot preach shall provide every quarter in their several cures four sermons at the least to be preached by some public preacher, at their own cost and charges whose cure it is.

6. *Item*, such deacons as be not able to preach, and thereunto authorized by the ordinary shall every quarter of a year write of some common place of divinity in Latin or English and deliver the same to the commissioners who shall be appointed.

7. *Item*, that if any such deacon or minister be negligent in performing the premisses and show not good testimony of their diligence in study, they shall be proceeded against for their notorious negligence by ecclesiastical censures.

8. *Item*, they shall catechize the youth in their parishes every Sunday and holyday, or provide some other to instruct them in the principles of religion.

9. *Item*, they shall be present at every synod to be there further examined how they have profited, and such as shall be negligent shall be punished according to their offence by the ordinary.

10. *Item*, all and every deacon and minister shall diligently observe the form of Common Prayer as it is set down in the Book of Common Prayer established by authority of Parliament; and in the administration of the sacraments they shall use all rites and ceremonies demanded in the said book without adding or altering any part therein; and those which do to the contrary shall be signified by the said commissioners to me or my Chancellor to proceed against by ecclesiastical laws for their contempt.

[1] See note, p. 255.

XLVII

ARCHBISHOP WHITGIFT'S ARTICLES FOR ELY AND LLANDAFF DIOCESES

1590.

These Articles correspond with those used for Canterbury and Rochester Dioceses in 1589, and are therefore not printed in full.

[Transc. *Whitgift Register*, i, ff. 327^{v}, 422^{v}.]

Articles . . . in the diocese of Ely [of Llandaff].

Nos. 1–22 = Nos. 1–22, Canterbury and Rochester, 1589.

XLVIII

ARCHBISHOP PIERS'S ARTICLES FOR THE PROVINCE OF YORK

1590.

These Articles have not been previously reprinted. They belong to Piers's first metropolitical visitation on his translation in 1589 from Salisbury to the archbishopric of York as Sandys's successor. He died in 1594.

[Transc. Brit. Mus. T.1014 (14).]

Articles to be inquired of by the churchwardens and swornmen in the metropolitical visitation of the most Reverend Father in God, L. John, by the providence of Almighty God, Archbishop of York, Primate of England and Metropolitan, holden in the year of our Lord God 1590, *and in the two and thirtieth year of the reign of our most gracious sovereign Lady, Elizabeth, by the grace of God Queen of England, France and Ireland, Defender of the Faith etc.*

Imprinted at London by George Bishop, Anno 1590.

For the Clergy.

1. *Imprimis*, whether your parson, vicar, or curate be a preacher of God's word ; a favourer and furtherer of the true religion of Christ now established in this realm of England by public authority, or not ?

No. 9. Whitgift's Arts. for Salisbury (1589).

2. *Item*, whether he be diligent and painful in study of the Holy Scriptures, in preaching the word of God and catechizing on the Sabbath and other festival days ; and how many sermons you have had in your church these twelve months last past, and by whom ?

No. 2. *ibid.*

3. *Item*, whether he observe (in the celebration of Divine Service and in the administration of the Sacraments)

the form order and manner prescribed and set down in the Book of Common Prayer, or not ?

4. *Item*, how often is the Communion celebrated in your church or chapel yearly, and whether is there admitted thereunto any notorious obstinate offender, or any that be not instructed according to the Injunctions ? No. 8. Westfaling's Arts. for Hereford (1586).

5. *Item*, whether is your parson or vicar resident and keepeth hospitality on his benefice ; and if he be not resident whether he doth place a sufficient minister, well able to preach or catechize the youth, and orderly, distinctly, and reverently to read prayers, and administer the Sacraments, or no ; and if he keep no hospitality, then whether he distributeth the fortieth part of the fruits of his benefice among the poor of your parish, or no ? No. 22. *ibid.*

6. *Item*, whether the order of study of late prescribed to the clergy be duly observed or not, and if not through whose default to your knowledge ? See No. xlvi.

7. *Item*, whether there be any that do preach out of their own parish church being not licenced ; or any other not beneficed that taketh upon him to preach in any set place otherwise, not being licenced thereunto, or not ; and who they be ?

8. *Item*, whether your parson, vicar, or curate hath denied or delayed to visit the sick, to bury the dead, to use the perambulation in the Rogation week according to her Majesty's Injunctions ; and whether he hath married any persons without banns three several times asked, not being lawfully licenced thereunto ; and whom he hath so married ? Nos. 10, 12, and 15. Westfaling.

9. *Item*, whether his life and conversation be godly, sober, and honest ; and his apparel comely or not ; and if he be given to any lewdness, then with what crime or offence he is affected, noted, or defamed ? Nos. 24 and 26. *ibid.*

10. *Item*, whether he hath more benefices than one ; where they are ; what be their names ; how long hath he had them ; how doth he hold them ; how long is he absent from them ; where bestoweth he his time in his absence ; whether came he to the said benefices or either of them by simony, or by any other unlawful means, or not ? No. 1. Whitgift. No. 28. Westfaling.

Nos. 18 and 25. *ibid.* 11. *Item*, whether the chancel or your church or chapel, with your parsonage or vicarage houses, and all other edifices and buildings thereunto belonging, be in good reparations, or not; and if not, then in whose default; and whether your parsonage or vicarage house be abused with keeping of any alehouse or victualling house therein, or by any other ways or means?

No. 19. *ibid.* 12. *Item*, whether your parson, vicar, or curate keep a fit register book, wherein he writeth the day, month, and year of every christening, marriage, and burial within your parish or chapelry, with the names of the persons so christened, married, and buried, or not?

No. 4. *ibid.* 13. *Item*, whether your parson, vicar, or curate useth commonly to wear the surplice in reading the Divine Service on the Sabbath days and other Holy Days; whether he read service at convenient hours, and turn him so as the people may best hear or not?

No. 7. Whitgift. 14. *Item*, whether your parson, vicar, or curate, or any other within your parish hath taught or spoken anything tending to the discredit of the received order for government of the Church of England; or hath made any innovation, or not?

No. 12. Westfaling. 15. *Item*, whether your parson, vicar, or curate hath churched any woman delivered of child begotten in adultery or fornication, before she hath publicly confessed her fault before the congregation, according to order prescribed by the ordinary or his deputy, or not?

No. 42. *ibid.* 16. *Item*, whether your parson, vicar, or curate doth read service or administer the Sacraments knowing any excommunicate person to be present, and not willing him to depart until he be restored, or not?

For the Laity.

Nos. 45 and 49. *ibid.* 17. *Item*, whether are there any within your parish or chapelry that wilfully and obstinately, usually and commonly absent themselves from your church or chapel on Sundays and Holy Days; or negligently behave themselves in that behalf; and who they be?

No. 45. *ibid.* 18. *Item*, whether is there any that doth not communi-

cate thrice at the least yearly, according to the order set down in the Book of Common Prayer; and who they be?

19. *Item*, whether any excommunicate person resorteth to the Church or receiveth the Communion before he be lawfully restored by lawful authority, and shew the same under seal, or not? No. 42. *ibid.*

20. *Item*, whether any Jesuits, seminaries, or other disobedient persons in religion do resort or repair into your parish or chapelry; what be their names; where and by whom they are harboured and relieved; and who are suspected to be harbourers and favourers of such persons? No. 18. Whitgift.

21. *Item*, whether there be any that keep, read, sell, utter, disperse or deliver any popish or superstitious books against the religion now established; and what they be? No. 51. Aylmer's Arts. for London (1586).

22. *Item*, whether all and every antiphoner, massbook, grail, portess, processional, manual, legendary, with all other books belonging heretofore to your church or chapel and which served for the superstitious popish service be defaced, abolished, and utterly gone; and if not, then where and with whom are they? No. 32. Westfaling.

23. *Item*, whether all crosses, vestments, albs, tunicles, stoles, fanons, pixes, handbells, sacringbells, censers, chrismatories, crosses, candlesticks, holywater stocks, images, beads, and such like relics of popish superstition and idolatry be utterly defaced, broken, and destroyed; and if not, where and in whose custody they remain? *Ibid.*

24. *Item*, whether fathers and masters with their children and servants do repair diligently to the Catechism, or no; and who they be that be negligent therein? No. 44. *ibid.*

25. *Item*, whether there be any that use to go out of the church; or to sleep, talk, walk, or use any other unseemly or unreverent behaviour at the times of prayer, preaching, catechizing, or administration of the Sacraments, to the troubling of the minister or evil example of the parish; and if there be any, who they be and what be their names? No. 49. *ibid.*

26. *Item*, whether there be any that openly or privately useth to deprave any part of that true religion of God which now is published in the Church of England, and by No. 64. Bickley's Arts. for Chichester (1586).

the laws established; whether there be any depravers of the Book of Common Prayer and administration of the Sacraments used and allowed in the church; or any dissuaders from the same or not, and if there be any such, who they be, and what be their names?

No. 29. Westfaling. 27. *Item*, whether you have any schoolmaster that teacheth publicly or privately in any man's house in your said parish or chapelry, not being lawfully licenced by the ordinary in writing under seal; and what is his name, and how long hath he done so?

No. 30. *ibid.* 28. *Item*, whether you have in your church or chapel all books, as the Bible, Communion Book, and books of Homilies, and the same sound and whole, not torn or lacking, with other things necessary and comely for the celebration of Divine Service and administration of the Sacraments according to the order of the book, or not; and if not, then what do you want?

No. 49. *ibid.* 29. *Item*, whether any innkeepers, victuallers, or alewives within your parish or chapelry, do suffer any persons to eat, drink, play, or talk in their houses; or any butchers or artificers that usually keep open their shop windows, or sell wares on Sundays or Holy Days in time of sermon, catechizing, Morning or Evening Prayer; and who they be?

No. 51. *ibid.* 30. *Item*, whether within these three years last past there hath been within your parish or chapelry any incestuous persons; adulterers; fornicators; usurers; or any vehemently suspected for any such crimes and offences; and what be their names?

No. 60. *ibid.* 31. *Item*, how many of those or the like offenders, within the time of the said three years, have been put to open penance; and how many have been winked at and borne withall; or have been fined and paid money to the chancellor, archdeacon, commissary, or official or their deputies, or registrars, to escape punishment and correction; and what be their names and surnames?

No. 51. *ibid.* 32. *Item*, whether is there within your parish or chapelry any railers or scoffers against religion and the professors thereof; or privy slanderers of ministers; or evil intreaters

of them; any common swearers, blasphemers of God's name; drunkards; scolds; disquieters of their neighbours; and who they are?

33. *Item*, whether there be within your said parish or chapelry any man that hath two wives, or any woman that hath two husbands living; any married persons that do not live and dwell together as man and wife; any married without banns asking; or within the degrees prohibited for marriage; and who they are? No. 54. *ibid.*

34. *Item*, whether there be any in your parish or chapelry that have harboured any woman begotten with child forth of lawful matrimony, and have suffered them to depart away unpunished; and who they are? No. 69. Bickley.

35. *Item*, whether any child hath been christened in any other place than the parish church or chapel by any person being not their minister allowed by the ordinary; and whether hath any person received the Communion in any other place than in the parish church, or not? No. 55. Wickham's Arts. for Lincoln (1588).

36. *Item*, whether you know or do vehemently suspect any that use charms, sorcery, enchantments, invocations, circles, witchcraft, soothsaying, or any such like thing; any that curseth their neighbours or their goods; any that under the names of cunning men, wise men, cunning women, or wise women, telling of things lost; or use charms to things' hurt or such like; who they are and what be their names? No. 53. *ibid.*

37. *Item*, whether any be privately married by popish priests, or other persons unknown or suspected; and what be their names? No. 64. Aylmer.

38. *Item*, whether your churchwardens of the last year have diligently discharged their office, and made a just account and payment of their receipts, or not? No. 39. Wickham.

39. *Item*, whether anything in your parish being given to godly uses be otherwise employed or detained or not?

40. *Item*, whether is your parish clerk dutiful, and in knowledge and behaviour meet and sufficient to discharge his place; and whether any refuse to yield him his duties or wages, or not; and who they be? No. 41. *ibid.*

41. *Item*, whether is there in your parish or chapelry No. 51. *ibid.*

any that have quarrelled or brawled, or any way demeaned themselves amiss in your church or churchyard ; and who they be ?

No. 36. *ibid.* 42. *Item*, whether the body of your church be well repaired ; and your churchyard sufficiently fenced ; and if not, then in whose default ; and whether any do refuse to contribute to the same reparations or toward any other necessary uses of your church or chapel ; and who they be ?

43. *Item*, whether your archdeacon or his official do take upon them to grant licences for marriages without banns asking, sequestrations of vacant benefices, admissions of curates, schoolmasters, or parish clerks, hearing or determining of causes between party and party, or commutation of any corporal punishment into any sum of money, by their supposed authority ; and what such things they have done within twelve months last ?

44. *Item*, whether there is within your parish or chapelry any offender or offenders in any other crime or offence ecclesiastical, not comprised in these Articles, whose reformation may be had by ecclesiastical authority ; and who the same offenders be, and what be their names ?

XLIX

BISHOP WICKHAM'S ARTICLES FOR LINCOLN DIOCESE

1591.

These Articles follow line for line those used by Wickham in 1588 except for a small addition to item 27. They have not been previously reprinted.

[Transc. Brit. Mus. 698, g. 32.]

Articles to be inquired of etc. . . . present year of Our Lord 1591 . . . *interrogatory.*

Printed at London by Thomas Orwin.

$\pm$1588. *Articles Ecclesiastical, etc.*

Nos. 1–26 = Nos. 1–26 Wickham's *Articles for Lincoln*, 1588.

27 = 27 *ibid.* + contained, or any that do not in their preaching and sermons pray for the Queen's Majesty giving her Majesty her usual title and style as law requireth, and in all sermons heretofore have been accustomed ? No. 8. Whitgift's Arts. for Salisbury (1589).

27 to end = Wickham, 1588.

L

ORDERS FOR THE PROVINCE OF YORK 1591.

These Orders, like those for the Province of York in 1585 (?), illustrate further efforts to bring the administration of the province into line with that of Canterbury. The first two items are based on the regulations passed in the Southern Convocation in 1586 (Cardwell, *Synodalia*, ii, 562). The third item is based on one of the Canons of 1585 (*ibid.*, i, 145). The fourth, fifth, sixth, and eighth items appear to be drawn from Whitgift's "Articles" of 1583 (Cardwell, *Doc. Ann.*, i, 411).

[Transc. *Surtees Society's Publications*, cxiii, 355.]

Orders to be observed in the Government of the Church, agreed upon by the Archbishop and Bishops of the Province of York, Aug. 1, 1591, *when the Bishop of Durham was consecrated.*

1. *Imprimis*, that the ministers in every diocese be exercised with the study and practice of the Scriptures continually in such sort as hath been accustomed in every several diocese, and that they render an account of their studies and labours to their ordinary so often as they shall be required, till further order be taken in his Grace's metropolitical visitation.

2. *Item*, that the said ministers do use all painful diligence in catechizing the youth and others of their parish, according to her Majesty's Injunctions, and other godly Canons in that behalf provided, or else to be censured by their Ordinaries, as the quality of the offence requireth.

3. *Item*, all non-residents to be called home and constrained to residence upon their charge, so far as the law will warrant. And all those who be lawfully absent from their benefices, to maintain and keep a godly preacher

there during the time of their absence, at the discretion of their ordinary, if the living be able to bear it.

4. *Item*, every preacher or expounder of the word in any church or congregation to be present at Common Prayer in the said church and congregation, and to receive the Communion there four times in the year at the least.

5. *Item*, if any minister be known not to observe the orders of the Book of Common Prayer, in saying the service and administering the sacraments and other rites and ceremonies therein contained, that he be sent for presently and injoined to reform his disorder, and to certify his said reformation; which if he do not, then ordinary proceedings to be used against him, according to law.

6. *Item*, all recusants and especially those of the best sort to be proceeded against effectually and speedily, so far as the law will yield power.

7. *Item*, those that do not communicate, to be dealt withal by the ordinary in such wise and godly manner as shall seem best unto him for their reformation.

8. *Item*, no permutation of any penance to be made by any officer whatsoever without special licence from the ordinary under his hand.

LI

ARCHDEACON DRURY'S ARTICLES FOR ARCHDEACONRY OF OXFORD (?) 1593 (?)

These Articles have not been previously printed. They lack any heading, but recently have been dated "1589" on the back of the manuscript. Two contemporary endorsements in another hand :—"The Archdeacon Dr. Drury's Inquisition" or "his arts." In another and later hand is added, "Puritans Martin Marprelate." The only Archdeacon of the name during the period is John Drury, who became Archdeacon of Oxford in 1592. The Articles are assigned tentatively to 1593, in spite of the manuscript date.

[Transc. *Lansdowne MSS.*, lxi, 29.]

No. 3. Piers's Arts. for York (1590).

1. *Imprimis*, whether your parson, vicar, curate, or the parson, vicar, curate or any other in any other parish or place, to your knowledge or as you have heard, upon Sundays, holydays and other days use to say or sing the Morning and Evening Prayers and the Litany in such manner and form and under such words, with the first and second lessons appointed, as are set forth and prescribed in and by the Book of Common Prayer ; if not, then what other form or manner hath he or doth he or they use ?

Ibid.

2. *Item*, whether doth your parson, vicar, or curate or any other of any other parish, to your knowledge or as you have heard it reported, and any of them use the ministration of the Lord's Supper and Baptism private or public, the instruction of children, the solemnization of matrimony, the visitation of the sick, the burial of the dead, and the churching of women in such manner and form or under and with such form of words, rites, ceremonies, as are set forth and prescribed in the said Book of Common Prayer ; if not, then what other form or manner doth he or they

use in the premisses and every or any of them ; and what doth he use or hath used to omit and leave undone of in or about any of the same ?

3. *Item*, whether your parson, vicar, or curate, or any other person whether he be ecclesiastical or lay within your parish or elsewhere, to your knowledge or as you have heard it reported, have preached, declared, uttered or spoken anything against the Book of Common Prayer or against anything therein contained or expressed, or against any doctrine, office, function, or calling ecclesiastical within this realm by public authority established, or the ordination of them or any of them, whether archbishops, bishops, priests, deacons, archdeacons, or any of them ; and what the same thing uttered, declared, and preached and by whom ? No. 7. Whitgift's Arts. for Salisbury (1589) ?

4. *Item*, whether hath your parson, vicar, or curate, or any other parson, vicar, or curate of any other parish or any other person ecclesiastical or temporal to your knowledge or as you have heard, preached, declared, uttered, spoken, or signified in writing word or deed, anything in liking, maintaining, extolling, commending or persuading of any doctrine, discipline, offices, officers, election or ordination of any other bishop, deacons, pastors, or orders or ecclesiastical censures than are by the laws and statutes of this realm established ; and what they be that have so done ?

5. *Item*, whether any within your parish or elsewhere of your knowledge or as you have heard have hitherto received, had, or published a certain slanderous book or libel entitled Martin Marprelate ? [1]

6. *Item*, whether do you know or have you heard any within your parish or elsewhere suspected to say or hear No. 18. Whitgift.

[1] The epithets "slanderous book or libel" are taken from the proclamation of February, 1589, against Marprelate's books (Strype, *Whitgift*, iii, 218 ; Dyson, *Proclamations*, f. 273). For the history, see W. Pierce, *An Historical Introduction to the Marprelate Tracts* (1909), *Marprelate Tracts*, 1588, 1589, *with Notes Historical and Explanatory* (1911). The weight of Drury's third and fourth articles would be directed against Marprelate's main positions in the *Epistle* and *Epitome*.

mass or to entertain, receive, or lodge any Jesuit or any other person that is suspected to say or hear mass ; or to aid, help, maintain or relieve any such ?

7. *Item*, whether there be any that useth to dissuade any person from the religion by public authority now in this land established, or to persuade any to the Romish religion ?

LII

BISHOP FLETCHER'S INJUNCTIONS FOR WORCESTER DIOCESE

1593.

Richard Fletcher was consecrated bishop of Bristol in 1589; in 1593 he was translated to Worcester and thence to London in 1595. He died in the following year.

These Injunctions follow in the manuscript Freke's Injunctions for the Cathedral (1589) and Whitgift's Injunctions for the Cathedral (1577); but the lower part of the page is torn away and no further pages are forthcoming. They have not been previously printed.

[Transc. *Liber Canonum* (A. xiv of the Documents of the Dean and Chapter), f. 139v.]

Injunctions given by the Right Reverend Father in God Richard Bishop of Worcester the 22nd day of August in his first ordinary visitation of the said diocese 1593 *to the Deans of every deanery to be observed by them and every of the clergy.*

1. The unlearned ministers to be ranged to those preachers that are nearest to them, and they to appoint them their exercises and taxes; and that they give account unto them monthly. No. 6. Piers's Arts. for York (1590).

2. That all ministers do apply diligently the instruction of the people in the Catechism and principles of religion; and that they marry no young persons before they be able to answer therein, nor admit any to be witnesses in Baptism. Nos. 15 and 21. Bickley's Arts. for Chichester (1586).

3. That they all give warning to the midwives that none of them presume to baptize any children for any necessity's sake upon pain of punishment. No. 8. Barnes's Injcts. for Durham (1577).

4. For the Queen's money of tenths and subsidies every incumbent to pay them [. . . . . .] at every day they are due on† worder [. . . . . .
. . . . . .]

LIII

ARCHBISHOP WHITGIFT'S ARTICLES FOR EXETER DIOCESE

1593.

These Articles correspond with those used for Ely and Llandaff dioceses in 1590, and are therefore not printed in full.

[Transc. *Whitgift Register*, ii, f. 236.]

Articles . . . . . *diocese of Exeter.*

Nos. 1–22 = Nos. 1–22 Whitgift's *Articles for Ely and Llandaff*, 1590.

LIV

BISHOP COLDWELL'S ARTICLES FOR SALISBURY CATHEDRAL

1593 (two sets).

These Articles, which consist of two sets, were administered to the cathedral body of Salisbury during the month of June, 1593, and have not previously been printed. Each set is followed in the Register by formal answers which are too uninteresting to print. They disclose, however, that the members of the Church went "decently apparelled"; that there was "one haunter of alehouses, one sower of discord, no incontinent persons at all"; that the gates of the close were negligently kept and the "highways decayed through traffic"; that the church was not swept, the clock not duly kept, the bells not rung to service, and that there were certain absentees.

[Transc. *Penruddock Register* (of D and C of Sarum), ff. 52 seq.]

1. First, whether the statute Domini Rogeri Episcopi [1] De rebus ecclesie conservandis quod incipit "*Ne pignora*" be well and truly kept and observed?

2. *Item*, whether every dignitary, prebendary, or vicar be qualified according to the nature of their place, or no?

3. *Item*, whether every canon resident doth keep his or their days residentiaries accordingly or no, and how many they be and who they be that have the dividend?

4. *Item*, whether every dignity and prebendary do preach according to their days appointed; if they do not, whether they be not amerced accordingly; and what be the name or names of him or them that so offendeth?

5. *Item*, whether the plate of the church and other jewels be kept accordingly and that in a certain place?

6. *Item*, whether the church be leaded or otherwise well repaired and windows well glazed, or no?

[1] See Wordsworth, *Statutes of Salisbury Cathedral*, 134–275.

7. *Item*, whether the towers belonging to the said church be well repaired, or no ?

8. *Item*, whether all the chancels belonging to the impropriations of the said Cathedral Church be well repaired, or no ?

9. *Item*, whether the Master of the Work for the time being doth his duty, or no ?

10. *Item*, whether the Clerk of the Works doth make his account accordingly ?

11. *Item*, whether the statute quod incipit "*Dignitas decani*" be well observed, or no ? [1]

12. *Item*, whether the adoptions be received and bestowed accordingly, or no ?

13. *Item*, whether the revenues of "*Appellantur incerta*" be faithfully and truly distributed ? [2]

14. *Item*, whether there be any real composition for the ecclesiastical jurisdiction between the bishop and the dean, or no ?

15. *Item*, whether all such portions of money as hath been bequeathed in testaments have been diligently gathered by the archdeacons ; and whether they have made their account thereof accordingly ?

16. *Item*, whether the statute "*De observatione vicariorum*" be well and truly observed, or no ? [3]

18. *Item*, whether the said vicars' statutes be openly read amongst the company once every year, or no ?

19. *Item*, whether every dignity, prebendary, vicar or other minister of the church do go decently apparelled according to their calling ?

20. *Item*, whether any man do take away or diminish the stipend of the vicars, or no ?

21. *Item*, whether the dignities, vicars, and other ministers do come to the church at the Divine Service at convenient time, or no ?

22. *Item*, whether the number of the vicars be in the church or no ?

23. *Item*, whether any of the company be insufficient persons for the rooms they are in, or no ?

[1] Wordsworth, 28, 57. [2] *Ibid.*, 278. [3] *Ibid.*, 224–8.

24. *Item*, whether any of the said company be accounted for common drunkards, haunters of taverns or alehouses, common brawlers or chiders or sowers of dissension and discord, or no ?

25. *Item*, whether any of their company be vehemently noted suspected or defamed of incontinence, or no ?

26. *Item*, whether the choristers and other young men serving in the church do resort and repair to the grammar-school, or no ?

27. *Item*, whether you do know any man that doth detain or hold any muniments or specialities as you have to be kept under such locks and keys as are appointed by your statutes and the will of your founder ?

28. *Item*, whether the prebendaries' houses both within the close and abroad be well and sufficiently repaired or no ; and through whose default they lack reparations ?

29. *Item*, whether the Commoner doth make his account once in the year, and, the same account so made and allowed, do deliver such sum of money as shall remain upon his account accordingly, or no ?

30. *Item*, whether the walls and defences of the close of Sarum be well maintained, or no ?

31. *Item*, whether all and singular injunctions[1] given in the [ ] visitation be duly observed, or no ; and if they be broken in what points or by whom they be broken ?

32. *Item*, whether any person or persons living within the close and being no servant of the Church have offended in any order as the punishment thereof ought to belong and appertain to the ecclesiastical jurisdiction ; and if there be any such what be their names and in what particular points have they offended ?

33. *Item*, whether the register-book for all such matters, grants and confirmations as do pass from time to time be duly and orderly kept and all things therein registered and recorded ; and whether the same book and the rest of the records be always kept and retained within the close and not carried abroad ?

[1] In the answers returned, the cathedral body stated that they "never had any injunctions for a long time past" (*Register*, f. 54).

34. *Item*, whether in the use of the administration of the Sacrament of the Lord's Supper all things be done decently and orderly, and all necessary things thereunto had in seemly and decent sort?

35. *Item*, whether the cathedral church be cleanly kept, and the font carefully looked unto, and the close preserved from all annoyances?

36. *Item*, whether the close gates be duly observed and looked unto, and the ways within the close well kept and maintained?

37. *Item*, whether there be any butchers that kill within the close; or any glovers or curriers that hang out their leathers whereby the air may be infected?

38. *Item*, whether the grammar-school be carefully looked unto, and whether the scholars be often examined to understand their profiting; and whether the master's wages be competent, and if not how it may be increased?

Articles of Inquiry ministered by the Right Reverend father, by the Providence of God, Bishop of Sarum, in his visitation for the Cathedral Church of Sarum.

1. *Imprimis*, whether any of the vicars-choral, officers or ministers of the cathedral church of Sarum have, contrary to the statutes and ordinances of the said church heretofore used or accustomed to absent themselves from the Divine Service or any part thereof?

2. *Item*, whether any of the said vicars-choral, officers, or ministers are reported or taken to be papists or heretics, devisers of strange or new opinions or have refused the oath concerning the renunciation of foreign powers?

3. *Item*, whether the said vicars-choral, officers, or ministers, or any of them have chidden, brawled, or used any kind of disturbance in time of Divine Service or otherwise in the church or churchyard?

4. *Item*, whether any of the said vicars-choral, officers, or ministers, or any of them have been dissolute, negligent and careless in the function in their offices and duties, and wherein?

5. *Item*, whether any of the said vicars, officers, or ministers, or any of them have broken or violated any injunction, ordinance or statute of the said cathedral church to them appertaining and now in use and not abrogated, or any other act, decree, or statute in their own common-house or corporation belonging?

6. *Item*, whether the Holy Bible be usually and openly read in the hall of the said vicars at every dinner, or not?

7. *Item*, whether the statute thus intitled "*Statutum de observatione vicariorum in choro*" be effectually used and kept?

8. *Item*, whether a sufficient number of priests deacons and singingmen and other inferior ministers for the celebration of Divine Service in the cathedral church of Sarum be now provided or no according to the statutes of the Church; and if not then it is to be presented by whose default it chanceth; and what number wanted, and for how long time since the last visitation such default hath been, and what profit groweth to any person or persons by the vacation of these forms?

9. *Item*, whether there be always some of the said vicars appointed and chosen to have the disposition and ordering of all and all manner their revenues and of all other things pertaining to the maintenance of their society, according to their statutes and ordinances of their house and corporation?

10. *Item*, whether the said vicars' common-hall, buttery and kitchen with all other their houses and buildings unto the said common-hall belonging be maintained and repaired accordingly, or no?

11. *Item*, whether the particular houses of the said vicars-choral and other inferior ministers of the said church being within the close of Sarum be sufficiently repaired; and whether the chancel and other the lands impropriated to the reparation of the said vicars be sufficiently repaired and maintained?

12. *Item*, whether any lay persons not being priest deacon or subdeacon have been or is admitted to the stall room or living of a priest's stall or deacon's stall in the said Church, contrary to the statutes of the said Church?

13. *Item*, whether any person or persons be any time admitted to their stall as a vicar within the said cathedral church by or through favour, being not apt either in voice, knowledge or in tune thereunto ?

14. *Item*, whether any of the said vicars-choral have obtained any ecclesiastical livings by simony or any other sinister means or any [be] vehemently suspected thereof ?

15. *Item*, whether the said vicars-choral officers or ministers or any of them have upon their company devised slanders and unlawful reports, and so have been the occasion of any unquietness and dissension to the breach of love and charity ?

16. *Item*, whether the said vicars-choral officers or ministers or any of them dwelling within the precinct of the said close have been or are common dicers, card-players, or are haunters of taverns and alehouses, or have used or do accustom to swear oaths or to use any unclean talk to the slander of their profession, or are noted and suspected of particular and notorious crimes in this article specified reformable by the ecclesiastical laws ?

17. *Item*, whether the choristers of the said cathedral church be nominated and chosen to the said church according to the statutes and ancient custom of the said Church ; and whether there be the number which have been or ought to be in the said Church ?

18. *Item*, whether the tutor of the said choristers do his office in teaching of them or not ; and whether the said choristers or any of them do profit in their singing or not ?

19. *Item*, [whether] a true and just account be yearly made of all the revenues pertaining to the commons of the vicars-choral of the said cathedral church ; and whether any of the said revenues be wrongfully detained by any manner of persons ?

20. *Item*, whether the common-seal of the said vicars be duly and orderly kept according to the statutes of the said vicars ?

21. *Item*, whether the choristers do repair to the grammar-school in due and convenient times as they may be spared from the church ?

22. *Item*, whether the portion of the altarists or audistors are bestowed upon or otherwise upon others that be no scholars ?

23. *Item*, whether the said vicars-choral officers or ministers or any of them are drunkards, brawlers, chiders or sowers of sedition and discord or so reported or taken ?

24. *Item*, whether any vicars-choral at their refections in their common-hall have broken the peace or otherwise misbehaved themselves in word or deed ?

25. *Item*, whether any vicars-choral officers or ministers or any of them have been or are fornicators, adulterers, or incontinent persons, or have been vehemently noted, suspected, or infamed thereof ?

26. *Item*, whether the vicars-choral have and enjoy their houses assigned and appointed unto them according to the ancient custom, order, and statutes of the Church ; or otherwise are the same houses let, devised or disposed contrary to the said statutes or no ?

27. *Item*, whether any vicar-choral or lay-vicar hath any other office in the Church not able to discharge his duty therein ?

28. *Item*, what is or should be the certain number of the said lay-vicars appointed to be maintained and kept for the service of the Church ?

29. *Item*, whether are the stall-wages duly and orderly paid unto every the vicars-choral by such as are to pay the same, yes or no ?

30. *Item*, what allowance you have for your commons ; by whose gift and by whom it is paid ?

31. *Item*, whether the admissions of the vicars have been according to your statute made in that behalf ?

LV

BISHOP FLETCHER'S ARTICLES FOR LONDON DIOCESE

1595.

These fragments of Fletcher's Articles are preserved by Earl. They belong to his first visitation. Strype (*Annals*, IV, No. clxxxvi) has amplified them in his usual manner. His additions in the text are placed in brackets. The articles have been numbered here for purposes of reference.

[Transc. *Earl's Diary*, ff. 48 and 48^{v}.]

Anno. Reg. 37. *Dom. Rich. Fletcher. Ep^{s} London's visitation : October* 20.

No. 8. Whitgift's Arts. for Salisbury (1589).

[1]. Art. 10. Whether your preacher in his prayer [made in the entrance of his prayer to his sermon do use at all times to pray for her Majesty by her whole title, by the Queen's Injunctions given unto her : as Queen of England, France, and Ireland, Defender of the Faith etc., over all causes and over all persons within her Majesty's dominions, as well ecclesiastical as temporal, next and immediately under God, Supreme Head etc.?]

No. 39. Bickley's Arts. for Chichester (1586).

[2]. Art. 11. Whether any lectures [any teacher in conventicles or private meeting have read or used within your parishes either in the church, or privately in any house, by any not sufficiently licenced thereunto ; or whether any such reader do teach any doctrine of innovation, to withdraw the people from due obedience to the ordinary of the church, set forth by public authority ; or cause them to forbear the participating either in the prayers or sacraments with out church ?]

[3]. Art. 18. Whether etc. [any such] do commend a

discipline [1] contrary unto the laws now established, either privately or publicly?

[4]. Art. 22. [Whether etc.] do declare or speak anything in derogation of the Book of Common Prayer etc.? No. 3. Drury's Arts. for Oxford (1593).

[5]. Art. 28. Whether any preacheth and doth not at certain times in the year minister the sacraments in his own person and in such church wherein he readeth his lectures? No. 5. Mullins's Arts. for London (1585).

[6]. Art. 31. Whether [there be] contention for doctrine or ceremonies: what, and who was the cause thereof?

Mr. Archdeacon's Article.

[7]. Art. 8. Whether your minister doth not openly pray and use to pray for the Queen's Majesty, Queen Elizabeth, by the title and style due to her Majesty?

[1] After Cartwright's translation of Travers's (?) *Ecclesiasticae Disciplinae . . . Explicatio* appeared under the title *A full and plain Declaration of Ecclesiastical Discipline*, etc. (1574/5: Brit. Mus. 3932e) the word "discipline" passed into current use to describe a presbyterian church polity. The word again came to the front in the same connexion when Cartwright issued in 1584 a translation of another of Travers's books—the *De Disciplina Ecclesiae Sacra ec Dei verbo descripta* (the original of which is apparently not extant) under the title *A Brief and Plain Declaration Concerning the desires of all those faithful ministers that have and do seek for the Discipline and Reformation of the Church of England* (1584: Brit. Mus. C. 46, a. 8 (1)). About the period of Fletcher's Articles the word was before the public in Bancroft's *Survey of the Pretended Holy Discipline* (1593), in Hooker's *Ecclesiastical Polity* (1594). cf. Paget, *Introduction to the Fifth Book of Hooker*, App. iv (1907).

LVI

COUNCIL'S ARTICLES FOR LONDON DIOCESE 1597.

These Articles are preserved by Earl. Strype does not give them. They have been numbered for purposes of reference.

[Transc. *Earl's Diary*, f. 37v.]

Anno. 1596 : *Articles received from the Council : January* 22, 1596.

[1]. *Imprimis*, if you find in your parish any recusants, papists or sectaries man, woman, masters or servants, parents or children, householders, sojourners, or strangers ; and in whose house they do abide or remain ?

[2]. *Secondly*, of what estate, degree, or condition, profession, wealth or calling they are of ?

[3]. *Thirdly*, to inquire for recusants, vagrants, fugitives, flying from place to place and where is most their abode and resting place ?

[4]. *Fourthly*, the name of that parish of such recusant [as] it is now his continual abode, and there how long ; also his name and surname, and whether it ever was delivered to us heretofore ; yes or not ?

[5]. *Fifthly*, whether they or he be now confined—yes or no ; or assigned to that place by any lawful authority or is commorant by voluntary resting there, and so not confined or was never yet confined ?

[6]. *Sixthly*, where and how any such hath been indicted by such their recusancy ; where and by whom ; and what penalty is set down thereon to be answered unto her Majesty ?

[7]. *Seventhly*, what schoolmasters—is any a recusant or of any his children and who teacheth them ; and of his

company and conversation ; also of his obedience unto the church ?

[8]. *Eighthly*, whether the minister of the church and parish hath offered himself to commune, to confer with them, or to instruct them ; or hath sought by instruction to bring them into conformity, and the recusants offer thereunto etc. ?

Mr. Doctor Thomas ; + commissary.

The answer with the imprinted articles returned the . . . . . day of . . . .

LVII

ARCHBISHOP WHITGIFT'S ARTICLES FOR ELY AND SALISBURY DIOCESES

1597.

These Articles, which have not been previously printed, are based almost entirely on those used by Whitgift in Salisbury Diocese, 1589, and are therefore not printed in full.

[Transc. : *Whitgift Register*, iii, f. 164.]

Articles to be inquired etc. . . . in the Diocese of Ely [*of Salisbury*].

1 = No. 1 Whitgift's *Articles for Salisbury Diocese*, 1589.

2 = No. 2 *ibid.* + after "common prayers" without any kind of alteration thereof.

3–22 = Nos. 3–22 *ibid.*

23. Whether the register book of marriages, christenings, and burials be made of parchment and kept and other things observed according to the late canons made and published in that behalf? [1]

[1] A special canon of the code of 1597 laid down new regulations for the keeping of the parish registers (Cardwell, *Synodalia*, i, 160–1).

LVIII

ARCHBISHOP WHITGIFT'S ARTICLES FOR [THE DEANERY OF SHOREHAM]

1597.

These Articles have not been previously reprinted. The words within square brackets are inserted in a contemporary hand in the printed text. The deanery of Shoreham, in the diocese of Rochester, was a peculiar in which the Dean of the Arches exercised jurisdiction under the Archbishop of Canterbury (*Lansdowne MSS.*, vi, No. 37, f. 141).

[Transc. Brit. Mus. 698, g. 29.]

Articles to be inquired by the churchwardens and swornmen within the [deanery of Shoreham] and the truth thereof to be by them upon their oaths certainly presented to the [judge of the said deanery] with peculiar answer to every article, Ann. Dom. [1597] in the [39th] year of the reign of our most gracious sovereign Lady Elizabeth, by the grace of God Queen of England, France, and Ireland, Defender of the Faith etc.

London: Printed by Falix Kingston, 1597.

The Tenor of the oath, etc. (This follows the usual forms.)

No. 1. Overton's Arts. for Coventry (1584). No. 10. Piers's Arts. for York (1590). No. 15. Wickham's Arts. for Lincoln (1588).

1: First, whether your church be void of an incumbent; how long it hath been so void; by whom and at whose order the fruits are gathered and bestowed; by whom and at whose appointment the cure is served; and who is the patron thereof; and if there be any incumbent, whether he hath gotten the same by simony, or unlawful means; and whether he hath any other benefice than that; and what is the name thereof, and where it lieth?

2: Whether Common Prayer be said in your church or chapel at convenient hours orderly and distinctly; and whether your minister so turn himself and stand in such

place of your church or chancel as the people may best hear the same; and whether the holy sacraments of the Lord's Supper and Baptism be duly and reverently ministered; and whether your minister in the administration of them doth use the order and ceremonies prescribed and set forth in the Book of Common Prayer and by the laws of this realm, without any kind of alteration or omission; and whether upon Wednesdays and Fridays the Litany and other prayers be said accordingly; whether you have a decent and comely surplice and whether your minister useth ordinarily to wear the same in time of Divine Service or no; and whether any presume to receive the Holy Communion otherwise than kneeling, and who they are?

No. 33. *ibid.* 3: Whether you have in your church or chapel all things requisite and necessary for Common Prayer and administration of the Holy Sacraments; specially the Book of Common Prayer; the Psalter; the Bible of the largest volume; the Homilies both first and second tome; a comely and decent table standing on a frame for the communion table with furniture thereunto belonging *viz.* a comely carpet, being no hearse cloth or pall for burials, a comely linen table cloth with handsome communion cups, and a decent paten of silver to minister the Lord's bread upon, and also two comely pots of silver or pewter to fetch wine to serve for the Lord's table, reserved and kept clean to that use only, being no tavern pots?

Ibid. 4: Whether you have a comely pulpit conveniently placed; and also a chest or box for the poor with locks and keys according to her Majesty's Injunctions; and whether you have placed upon a frame openly in your church the Table of the Ten Commandments fair and whole as they may be well read?

No. 1. Fletcher's Arts. for London (1595). 5: Whether your minister and preacher use to pray for the Queen's Majesty (Queen Elizabeth) openly in your church by the title and style due to her Highness appointed by the Statutes of this realm and her Injunctions, and exhort the people to obedience to her Highness and other magistrates being in authority under her?

6: Whether your parson, vicar, or curate be a preacher

orderly licenced thereunto; and whether he or they do usually preach in their own person; and whether you have had monthly or at the least quarterly sermons in your church or no; and whether your parson, vicar or churchwardens have suffered any to preach in your parish church not first having seen their licences; and whether they have been licenced by the Universities of Cambridge or Oxford, or by the Archbishop of Canterbury or ordinary of the place under his seal; and whether doth any preach in your church usually who doth not there once in the year at the least administer in his own person the holy sacraments wearing the surplice; and when there was no sermon whether your parson, vicar, or curate have plainly, distinctly, and orderly read every Sunday or Holy Day one of the Homilies appointed or some part thereof; and whether your minister do quarterly openly in your church read the Queen's Majesty's Injunctions; and do likewise read after the Gospel openly in the church twice every year plainly and without addition or change the Book of Articles of Religion agreed upon in Convocation *Anno. Domini* 1562, and published by her Majesty's authority for uniformity of doctrine: being appointed to be read upon some Sunday within one month next after Michaelmas and Easter yearly?[1]

No. 1. Whitgift's Arts. for Salisbury (1589). No. 4. *ibid.* No. 5. *ibid.* No. 4. *ibid.* No. 28. Wickham.

7: Whether any person or persons not being ordered at the least for a deacon and licenced by the ordinary do say Common Prayer openly in your church or chapel upon Sundays or Holy Days; or any not being at the least a deacon do solemnize matrimony or administer the sacrament of Baptism; or deliver unto the communicants the Lord's Cup at the celebration of the Holy Communion; or do bury the dead; or give thanks for women after child birth; and what he or they be that do so; and whether the parson, vicar, or farmer of your benefice do cause any curate to serve in your church before he be examined and admitted by the ordinary or his deputy in writing under the seal of

No. 5. Whitgift. No. 10. Wickham.

[1] cf. No. 20 of Squire's *Articles for the Archdeaconry of Middlesex* (1582). This Article for Shoreham is the first requiring the *Thirty-nine Articles* to be read twice each year. The language implies that there is some confusion with the *Declaration of Certain Principal Articles of Religion*.

his office, and do shew his licence to the churchwardens; and whether your curate do serve any other cure without special licence of the ordinary in writing; and who they be?

No. 5. Piers. 8: Whether your parson or vicar be resident upon his benefice, or no; and if he be absent, how long he hath been so; and whether he doth distribute the fortieth part of the benefice when he is not resident among the poor of that parish (the same being valued above twenty pound) or no?

No. 9. *ibid.* 9: Whether your parson, vicar, curate do keep any suspected women in his house; or be an incontinent person given to drunkenness, or idleness; or be a haunter of taverns, alehouses or suspected places; a hunter, hawker, dicer, carder, table player, bowler, swearer; or otherwise give any evil example of life?

No. 14. *ibid.* 10: Whether your parson, vicar, or curate or any other have publicly or privately spoken against the order or government of the church of England or the Book of Common Prayer established by law; or have made any innovation in the church; when the same was so done, in what sort, and by whom?

No. 15. Bickley's Arts. for Chichester (1586). 11: Whether any person or persons be admitted to answer as godfathers or godmothers at the christening of any child except he or they have before received the Holy Communion and can say by heart the Articles of the Christian Faith, the Ten Commandments of God, and the Lord's Prayer?

No. 8. Piers. 12: Whether for the better knowledge of the bounds and circuit of your parish, the minister and clerk with the churchwardens and certain of the substantial men of the parish in the Rogation week (as it is called) walk about your parish according to the Queen's Majesty's Injunctions?

No. 12. *ibid.* 13: Whether the register-book of all christenings, marriages, and burials that happen to be in your parish from time to time, be duly kept, and the same christenings, marriages and burials entered into the same book by your minister in the presence of your churchwardens or one of them according to the Queen's Majesty's Injunctions; and whether your minister do present a copy of them once every year by indenture to the ordinary or his officers;

and whether you have one coffer with two locks and keys for the keeping of the same book, and whether the parson, vicar, or curate hath one key and the churchwardens the other, or no ?

14 : Whether your minister do at the least every second Sunday and every Holy Day openly in the church hear and instruct the children, apprentices, and servants of both the sexes that be of convenient age within your parish and cannot say by heart the Catechism set forth in the Book of Common Prayer or Master Nowell's *Catechism*, or at the least so many of them by course as the time will serve and as he may well hear and instruct for half an hour at the least before Evening Prayer, in the Ten Commandments, the Articles of the Belief and the Lord's Prayer, and diligently examine and teach them the said Catechism ; and whether for that purpose he doth take the names of them all, and by course call certain of them by name every second Sunday and Holy Day to come to the teaching of the same Catechism ? No. 19. Wickham.

15 : Whether all fathers, mothers, masters, and dames of your parish cause their children, servants, and apprentices both mankind and womankind being above five years of age and under twenty which have not learned the catechism to come to the church on Sundays and Holy Days at times to them appointed, or at the least such and so many of them as your minister shall appoint, and there diligently and obediently to hear and to be ordered by the minister until such time as they have learned the same Catechism ; and what be the names of these that do not cause their children, servants and apprentices to come to the church to be instructed and examined ? No. 47. *ibid.*

16 : Whether there be any in your parish, man or woman, being of convenient age and having no lawful impediment as sickness, necessary absence or other like, that hath not received the Holy Communion thrice at the least in their own parish church this last year, and namely at Easter last or thereabout for once ; and what be their names ? No. 18. Piers.

17 : Whether there be any of the parishioners or others, strangers that lie in your parish usually, since the last visita- No. 17. *ibid.*

tion that wilfully or negligently absented themselves from the church on Sundays and Holy Days; and when and how often (or that do use to come very late on those days) to Morning and Evening Prayer; and whether the forfeiture

No. 37. Wickham. of twelve pence for every such offence appointed by statute made in the first year of the Queen's Majesty's reign be levied and taken by the churchwardens of every person that offendeth, and by them be put to the use of the poor of the parish; and if it be not, by whose default it is not levied, and what particular sums have been forfeited that way and by whom since the Annunciation 1597 until the day of giving up the presentment concerning these Articles; and to whom such forfeitures have been delivered; and whether there be any in your parish that use any walking

No. 25. Piers. or talking in the church in the time of common service, sermon, or Homilies' reading; or that sit abroad in the street, churchyard, churchdoor or elsewhere at such times; and who they be?

No. 51. Wickham. 18: Whether there be any in your parish that use any kind of gaming in the church or churchyard; or bowling, quoiting, skating, stool-ball playing, or dancing, or any other pastime whatsoever; or any that fight or make any frays, or do brawl or chide in those places; when and who they be etc.?

No. 52. *ibid.* 19: Whether there be any innkeepers, alewives, victuallers or tipplers that suffer or do admit any person or persons in their houses to eat, drink, or play cards, dice, tables, shovegroat, dancing, or such like games in time of Divine Service or sermon either in the forenoon or after, on Sundays and Holy Days; and whether any goldsmith, grocer, tailor, shoemaker, butcher, or any other handicraftsman doth, by himself or his servants, labour or make any show or open their shops, to the intent to sell, shew, or utter any ware, or otherwise do use their ordinary trade or occupation upon any Sunday or Holy Day; and what be their names, and when and how often they offend herein?

No. 58. *ibid.* 20: Whether the churchwardens of the last year have given to the parish a just account of the church-goods that were committed to their charge; and what church-goods

they have sold ; and whether to the profit of the church or no ; or any that do withhold any stock or money belonging to the church ; and whether any person do suppress the last will of the dead, and perform not legacies bequeathed to the church, or to orphans, poor maidens' marriages, highways, schools, or any other godly use ; and what is his name, and what the said legacies be, and by whom the same were so given ?

21 : Whether there be in your parish any that are known openly to be malicious, contentious, or uncharitable persons ; any common swearers or blasphemers of the name of God ; any common drunkards ; ribalds ; or any fornicators or adulterers ; incestuous persons, bawds ; or any that receive such incontinent persons ; or any that harbour women with child which be unmarried, conveying or suffering them to go away before they have done any penance, or make satisfaction to the congregation ; or any persons that by common fame or speech of people are noted or vehemently suspected of these or such like faults, or otherwise are scandalous or offensive ; and who they be ? No. 54. *ibid.*

22 : Whether the schoolmasters or schoolmistresses that teach in your parish either openly or privately in any gentleman's house or other's be of good and sincere religion and conversation ; and be diligent in the teaching of youth in the Catechism set forth by authority, and also in other godly and necessary documents of learning ; whether they be examined, allowed, and licenced to teach by the ordinary or his deputy under his seal of office, or no ; and what be the names that be so unlicenced ? No. 31. *ibid.*

23 : And whether there be any in your parish that is a hinderer of true religion ; or a favourer of the Romish power ; or that stubbornly refuseth to come to the church, or to communicate, or otherwise will not conform themselves to unity and godly religion set forth by her Majesty's authority ; or any that wilfully or obstinately doth defend or maintain heresies, errors, false or schismatical opinions or doctrine against the Book of Common Prayer and the Holy Scriptures and true religion now publicly established and professed ; or do use any conventicles or meetings, Nos. 15 and 19. Whitgift.

handling or expounding of Scriptures in any private house or place; when and where they do and have so done?

No. 56. Wickham.

24: Whether there be any that be married in degrees forbidden; or that have married two wives or two husbands both living; or that offensively live not together with their wives or husbands; or that were married without banns three several Sundays or Holy Days asked having no lawful licence therefor; and what be their names?

No. 53. *ibid.*

25: Whether there be any man or woman in your parish that useth witchcraft, conjuring, soothsaying, charms, or unlawful prayers or invocations in Latin or English; and what be their names; or any that do go or seek for help at such sorcerers' hands?

No. 36. Aylmer's Arts. for London (1586). Royal Order (1561). No. 36. Wickham.

26: Whether any hath pulled down or uncovered the church chancel, or chapel, or any part of them; or hath pulled down the bells; removed the font from the old accustomed place; or have pulled or altered the partition between the chancel and the body of the church otherwise than is appointed by the Queen's Injunctions; whether your church, or chapel and chancel and every part thereof be all in good and sufficient reparations and cleanly kept; and the mansion house of your parson and vicar, with the buildings thereunto belonging, likewise repaired; and your churchyard well fenced and cleanly kept; and if any of the same be ruinous and in decay through whose default it is so; and whether the churchwardens of the last visitation were enjoined to have repaired any part of the church, or fenced the churchyard and did neglect to do the same?

Nos. 26 and 47. Aylmer.

27: Whether women being delivered of child, in time convenient after childbirth, do come to church to give thanks to God after their childbirth as is appointed by the Book of Common Prayer; or whether any minister do reject them, or do wink at such fantastical women as refuse so to do; and whether your minister do church any unmarried women after they have been delivered of their children begotten unlawfully before they have acknowledged their faults openly, according to the order prescribed by the ordinary or his deputy?

28 : Whether you have a large and decent font, being no basin or bowl-dish, wherein to baptize children ; and whether the same be sweet and clean kept ; and whether your minister doth baptize therein ? No. 30. Squire's Arts. for Middlesex (1582).

29 : Whether your minister in baptism and burial useth the order appointed in the Book of Common Prayer without omission or addition, or no ?

30 : Whether when any christian body is in passing the bell be orderly tolled so that the people may be moved thereby to pray for the sick person ; and whether there be any other vain ringing but one small short peal before the burial and another after ? No. 42. Wickham.

31 : Whether there be any within your parish that have been presented as offenders heretofore which have not done their penance prescribed unto them ; and whether there be any excommunicate person in your parish ; or any that keep such excommunicate person company ; or any that convey or have conveyed away from your parish such excommunicate person or persons either by letters of commendation, passport, or other means ; or any such excommunicate person or persons repair and come to the church being excommunicated ; or that your minister say any service, any excommunicate person being in the church to his knowledge (not commanding the same person to depart out of the church) until he be lawfully absolved, and do shew the same under seal ; who they be and what be their names ? No. 45. *ibid.*

32 : Whether there be any in your parish (since the last visitation) known or suspected to be usurers, or using the trade of usury, the way of loan for gain, directly or indirectly ; and who they be, expressing their names, and expressing so near as they can the manner or order of their usury ? No. 57. *ibid.*

33 : Whether such of your parish as be licenced to eat flesh on days prohibited have paid six shillings eight pence to the use of the poor of your parish according to the statute, or no ? [1]

[1] By an Act of 1563 (5 *Elizabeth c.* 5) provision was made for a scale of licences to eat flesh on days prohibited in the Act. For lords of parliament and their wives, the licence cost twenty-six shillings and

34: Whether you know or understand of any other matter or cause ecclesiastical worthy of presentment, herein not expressed, yea or no, and to present the same?

The minister of the parish shall inform the ordinary of any notorious offence that is or shall be unpresented by the churchwardens and swornmen.

You are to bring your answers to all these Articles, with a copy of your register of christenings, marriages, and burials particularly, unto Master Redman's office at the west end of Paternoster Row in London ten days before every quarter because reformation may be had of such offenders as shall be by you presented; or else the churchwardens and sidemen making default herein are at their perils to shew cause the next court day then next following to be kept by the judge of the said peculiar or his deputy in the Church of [Saint Mary Bow in London][1] at the accustomed hours of hearing of causes there, why they should not be proceeded against for their contempt, according to law.

eightpence. For knights and their wives, thirteen shillings and fourpence. For persons under these degrees, six shillings and eightpence. In all cases the fee went to the poor men's box of the parish to which the licensee belonged.

[1] This church, in the diocese of London, is a peculiar under the sole jurisdiction of the Archbishop of Canterbury and the place of the Court of Arches, as well as the peculiar court.

LIX

ARCHBISHOP WHITGIFT'S INJUNCTIONS FOR CANTERBURY CATHEDRAL (?)

1598 (?).

These Orders, with marginal notes in a different hand, are assigned by Strype to a visitation of Canterbury Cathedral by Whitgift about the year 1598 (*Whitgift*, ii, pp. 384–5). There is no record of this visitation in Whitgift's *Register*, and the original of the document is undated. Strype has printed them inaccurately from the *Cotton MSS.* (*Whitgift*, iii, pp. 382–3). He has added a general title and, in items 6 and 7, he has turned into marginal notes parts of the text written in the same hand as the marginal notes. He also implies that these notes were written by Whitgift (*Whitgift*, ii, p. 385). They bear no resemblance to Whitgift's hand, and the British Museum authorities are positive that they were written neither by Whitgift nor by Grindal. They suggest that the hand of the marginal notes has affinities with that of William Redman, archdeacon of Canterbury 1576, chaplain to Grindal, and bishop of Norwich (1594–1602), basing their suggestion on *Lansdowne MSS.*, lxxvii, f. 162, and *Additional MSS.*, 12503, f. 364.

It is impossible to decide either the source or the exact date of the document, and Strype's designation and date are tentatively followed ; but his version is rejected for the original.

[Transc. *Cotton MSS.*, Cleopatra, F, ii, f. 123.]

Cathedral Church or† orders.

Orders of the Church.

1.

This is agreeable to the statute 21 H. 8 cap. 13. See, Resident.

That no peticanon, having any vicarage or cure within the town whereto there is a house belonging, shall have his dwelling within the Church.

2.

The place considered and the soli-

That none of the clerks or any other having a chamber within the

tariness thereof, this seemeth convenient.

dormitory shall there keep his wife or any woman servant.

3.

It seemeth very unfit that girls should be taught in a school within the precinct of the Church, especially seeing they may have instruction by women in the town.

That there shall not be any school kept of children within the Church, besides the Queen's school and that for the choristers: of maiden children especially.

4.

This were convenient; but the inhabitants in such houses cannot be compelled to receive quarterly[1] in the Cathedral Church, they being strangers; and therefore to ordain the same were to small effect.

That whoso dwelleth in any rented house within the precinct of the Church shall, at the monthly communions, receive once a quarter at the least. And that the Chanter do certify the names of them who do not so receive unto the Dean, or in his absence, to the Vice-dean, that, if occasion be, they accordingly may certify the same unto your Grace.

5.

It seemeth very convenient.

That the petit-canons, singing-men, substitutes or others of the inferior ministers and servants of the Church do more daily frequent the first morning service.

6.

That the Canons made the last Convocation be put in use and duly

[1] Between "quarterly" and "in" there is a word erased in the manuscript which looks like "monthly."

observed,[1] viz. ut beneficiati in suis beneficiis hospitalitem exerceant. Et ut decani et canonici in ecclesiis cathedralibus suis vicibus conciones habeant.[1]

7.

Ale-houses kept by some of the Church : [1] forbidden by the Injunctions and contrary to the statute of Winton, 13, of Winton †, 13 Ed. Primi.[1]

Letting out their leases.

[1–1] These words in Numbers 6 and 7 are in the same hand as the marginal notes. The Canons referred to are the third and fourth of the code of 1597, and they are here designated by their correct titles. Cardwell, *Synod.* i. 150. The reference helps to date the document. The figures "13" are erased in the manuscript. The reference to the Statute of Winton is inexplicable. The British Museum authorities suggest 21 *Henry VIII*, c. 13, but they are unable to throw any light on the blunder in the manuscript.

LX

BISHOP CHADERTON'S ARTICLES FOR LINCOLN DIOCESE

1598.

These Articles, which have not been previously reprinted, follow closely the set used by Chaderton for the diocese of Chester in 1581, and are therefore collated with them. The schedule and *comperta* of this visitation are in *Lambeth MSS.*, Cart. M. xii, 22.

[Transc. Brit. Mus. 5155, a. 20 (5).]

Articles to be inquired of within the diocese of Lincoln, in the visitation of the Reverend Father in God, William, Bishop of Lincoln. In the xlth year of the reign of our gracious Sovereign Lady Elizabeth etc.

At Cambridge. Printed by John Legat, 1598.

The tenor of the oath administered to all and every the churchwardens and swornmen.

You and every of you shall swear by Almighty God that, all affection set aside, you shall, upon due consideration of the Articles given you in charge, present all and every such person of or within your parish as hath committed any offence, or made any default mentioned in the same Articles, or which are vehemently suspected or otherwise defamed of any such offence, fault, or default, wherein you and every of you shall deal uprightly as before God: So help you God and His faithful promises contained in these his holy books.

Articles.

1 = No. 1, Chaderton's *Articles for Chester*, 1581.

2 = No. 5, *ibid.*; (—"Erasmus . . . St. Matthew's Gospel"); + (after, "second tome") Master Jewel's *Reply* and *Apology* against Master Harding.[1] No. 21. Barnes's Injcts. for Durham (1577).

3 = No. 4, *ibid.*

4 = No. 21, *ibid.*; + and how far are they distant one from another; and whether is he resident interchangeably upon them by a good part of the year, keeping hospitality according to the clear revenues of his living of the year; and when he is absent from either of them whether doth he keep a sufficient curate there, who can and doth inform the people according to the law in that case provided?[2]

5 = No. 22, *ibid.*; + and whether doth he keep a preacher on his benefice, yea or no?

6: Whether is your parson or vicar a prebend of any Cathedral, and if he be then of what place, and whether doth he after a month's absence keep a family and hospitality upon his benefice during his absence?

7: Whether do those who be necessary residentiaries in your Cathedral Church and receive their several portions or dividends which fall unto them either by their statutes or ancient customs, so part the year among them as either the greater number or one half of them at the least keep residence in your said Cathedral Church, as they are bound by the statutes or ancient customs thereof?

8: Whether hath your Dean and all and every such your canons and prebendaries, who are admitted into holy orders and are bound to make certain sermons in your said Cathedral Church either by law or by the statutes and

[1] Jewel's *Apologia* appeared in 1562, followed by Harding's *Answer* in 1564. Jewel's *Reply* appeared in 1565, followed by Harding's *Confutation*, and by Jewel's *Defence of the Apology*. The latter appeared in 1567, and, with additional matter, in 1570 and 1571. Chaderton apparently means the *Reply* and the *Defence*.

[2] The latter half of this article is based on the canon "De beneficiorum pluralitate cohibenda" of the code of 1597 (Cardwell, *Synodalia*, i, 150).

ordinances or laudable custom of your said Church in their own proper person and persons, made such sermons or no; and if they have not, then what hath been the cause; and whether have they appointed one of their fellow-canons, or prebendaries, or other learned and allowed preachers by sufficient authority, to supply their turns; what be their names that have done so and how often have they so done; and who they be that have supplied their places; and what consideration or allowance have they and every or any of them received for their pains?

9=No. 23, Chaderton, *op. cit.* (—"or by any other bond . . . agreement").

10=No. 24, *ibid.*

11: Whether your churches or chapels be or have been destitute of a curate; and how long and by whose default; and whether any curate have served or do serve without licence of the ordinary?

12=No. 12, Chaderton, *op. cit.* (—"or minister the sacraments"); +(after, "matrimony") or administer the sacrament of Baptism; +(after, "suffer") any minister or; +(after, "curate") to preach; +(after, "in writing") under his or their hands at the least.

13: Whether hath your minister, being judicially excommunicated, said any service, preached any sermons, or otherwise administered any sacraments or ceremonies of the Church of England before he was lawfully absolved from his said excommunication; and whether hath any of the inhabitants of your parish being excommunicate as aforesaid been present in your church at service, sermons, or administration of the said sacraments or ceremonies; and whether hath any such excommunicate person or persons being admonished and willed either by your minister or any of your churchwardens to depart out of the congregation wilfully and stubbornly refused so to do; or given any unseemly speeches to the said minister and churchwardens; and whether have those who have been excommunicated by any competent judge ecclesiastical upon their absolution brought a certificate thereof to your minister; and whether hath your minister denounced the same publicly in that

No. 31. Whitgift's Arts. for Shoreham (1597).

parish church or chapel where the said excommunicate person or persons have his or their habitation ?[1]

14 = No. 20, Chaderton, *op. cit.*

15 = No. 8, *ibid.*; + (after, "same book") without adding or diminishing from the same.

16 = No. 34, *ibid.*; + (after, "absented himself from his parish church") and what be their names and surnames and conditions, and in what township do they dwell.

17 = No. 47, *ibid.*; + (after, "popish priests") seminary, Jesuit; + (after, "contrary to the law") either in the day time or night season; (—"or make . . . palms").

18 = No. 9, *ibid.*

19 = No. 10, *ibid.*; + and whether the churchwardens and swornmen do assist the minister, as he doth prescribe them, in that godly action ?

20 = No. 33, *ibid.* (—"and under twenty . . . Catechism"; (—"until . . . same catechism"); + (after, "by the minister") that they may be instructed in the grounds and principles of true religion; + (after, "and examined") or the names of the parties themselves that have absented themselves from that godly exercise ?

21 = No. 11, *ibid.*; + (after, "private communions") in their houses or elsewhere.

22 = No. 14; + (after, "required") and whether doth your minister in the baptizing of the children observe the orders, rites and ceremonies appointed and prescribed in the Book of Common Prayer, without any addition, omission, or other innovation ? No. 29. Whitgift.

23 : Whether do you know any parents having children that are yet unchristened, or that were not christened at their own parish church; and for what cause they remain yet unchristened, or have not been christened at their parish church; or do you know etc., as in No. 36, Chaderton, *op. cit.* No. 35. Piers's Arts. for York (1590).

24 : Whether hath the register-book of your church or chapel for christenings, marriages and burials which have No. 13. Whitgift.

[1] For the latter part of this Article compare the canon "De excessibus circa excommunicationem reformandis" of the code of 1597 (*Synodalia*, i, 155–6).

happened in your church or chapelry from time to time been heretofore duly kept; and the same christenings, marriages and burials entered into the same book by your minister according to the Queen's Majesty's Injunctions, and if otherwise by whose default the same hath been committed; and whether is there a new register-book of parchment provided since the last parliament at the charge of your parish or chapelry for the purpose aforesaid; and whether are the names and surnames of all such persons as have been christened, married or buried since the beginning of her Majesty's most gracious and prosperous reign been duly, faithfully, and orderly copied forth and translated out of the old register-books of paper into your new register-book of parchment at the like charges also of your church or chapelry; and whether is your said new register-book of parchment locked up and safely kept in a strong chest with three sufficient locks and keys, whereof the minister is to keep one and two of your churchwardens the other two; and whether hath your minister, every Sabbath day since the last Parliament truly, faithfully, orderly, and weekly registered in your said new register book of parchment all such as have been christened, married, or buried in your said parish church or chapelry, and upon every Sabbath day immediately upon the end of Morning and Evening Prayer publicly rehearsed the same to the body of the parish in such sort and manner as they have been entered into the said register?[1]

No. 23. Whitgift's Arts. for Ely and Salisbury (1597).

25 = No. 13, *ibid.* (—"by heart the Catechism"); + (after, "English") or, at the least, that cannot render a sufficient answer of and for his worthy communicating this sacrament.

26 = No. 35, *ibid.*

27 = No. 16, *ibid.*

28 = No. 17, *ibid.*

29 = No. 18, *ibid.*; + (after, "Common Prayer") and whether any lay man other than the lawful minister hath taken upon him to bury the dead contrary to order?

[1] This article is a synopsis of the canon "De registris in ecclesiis salvae custodiae committendis" of the code of 1597 (*Synodalia*, i, 160–1).

30 = No. 19, *ibid.*

31 = No. 32, *ibid.* (—"archdeacon," "official").

32 = No. 31, *ibid.*; + (after, "diocese") or his officers; (for "sermons" *read* "sacraments").

33 = No. 25, *ibid.*

34 = No. 26, *ibid.*; + (after "your churchwardens") and swornmen.

35 = No. 27, *ibid.*

36 = No. 28, *ibid.*

37 = No. 30, *ibid.*

38 = No. 37, *ibid.*

39 = No. 38, *ibid.* (—"that is deceased"); + (after, "or chattels") in their hands.

40 = No. 41, *ibid.* (—"or whereby").

41 = No. 45, *ibid.*; + (after, "their houses") to eat, drink; + (after, "preaching") catechizing.

42 = No. 42, *ibid.*

43: How many adulteries, incests, and fornications have been committed within your parish or chapelry since the last visitation; and how many offenders in those faults have been put to penance and openly corrected; and who be spared, dispensed withal, or not done penance for their offences? No. 60. Westfaling's Arts. for Hereford (1586).

44: Whether hath there been any permutation of penance allowed by the ordinary in your parish, and whether hath your minister publicly signified to the congregation what sums of money have therefore been paid; and whether have the said sums of money been distributed by your minister or churchwardens to the poor, or otherwise employed to some such godly and charitable use as was prescribed by the ordinary? *Ibid.*

45 = No. 43, Chaderton, *op. cit.*

46 = No. 44, *ibid.*

47 = No. 46, *ibid.*

48 = No. 48, *ibid.* (—"by Harding . . . any of them, or").

49: Whether there be any person or persons known or vehemently suspected to have written, printed, or by any means published or dispersed, or otherwise to have or to

have had in their use or keeping any of those slanderous and schismatical and seditious libels or other books that impeach the Book of Common Prayer, or the religion and ecclesiastical government or any part thereof established by law in this realm, or estate of any ecclesiastical person or governor, prohibited lately by her Majesty's most gracious proclamation ?

50=No. 49, Chaderton, *op. cit.*

W. Lincolne.

Finis.

LXI

BISHOP BANCROFT'S ARTICLES FOR S. PAUL'S CATHEDRAL 1598.

Richard Bancroft (1554–1610) was consecrated bishop of London in 1597 and translated to Canterbury in 1604. These Articles have not been previously printed. The record of the visitation, which began in October, 1598, and continued during the early months of the following year, is one of the most minute extant, covering almost seventy pages of the manuscript. It contains answers to these Articles. For the answers, see Sparrow Simpson.

[Transc. *Bancroft's Visitation MSS.* (St. Paul's Archives), ff. 7 seq.]

Articles to be inquired of in the first visitation of the Reverend Father in God, Richard, Lord Bishop of London holden in the Chapter House of the Cathedral Church of S. Paul's in London upon Monday the three and twentieth day of October in the year of our Lord God 1598, *for the peticanons, vicars-choral, choristers, vergers, and all other inferior officers and ministers of the said church touching Divine Service in the said church and the hearing of the word of God preached there.*

1 : Whether are the peticanons tied by the ordinances of the Church in course to say and celebrate Morning Prayer between v and vi of the clock in the chapel commonly called the Jesus chapel ; and whether are they all bound and specially the two cardinals and the subdean to be present at it ; and whether it is frequented by them or all of them in course as it ought to be and not put over to some few of them ; and which of them are most negligent in their duties therein ; and when they were negligent and what be their names ?

2 : Whether the peticanons, and vicars-choral, and the

other officers of the Church, who are bound thereto by the statutes and ordinances of the same, come to the Church and to Divine Service forenoon and afternoon before the second tolling of the bell every day except on those days wherein they have given them their several respect of absence, orderly in their gowns and surplices, according unto the decent and laudable orders and ordinances of the Church; and who they be that have offended herein, and when?

3: Whether do they and every of them there continue and remain the whole time of Divine Service and there sing distinctly in an audible voice according to the order of the said Church; and whether do any of them depart from thence before the end of service without licence first asked of Mr. Dean or the ancient residentiary there present; and who do offend herein or have offended herein; and when, and how often?

4: Whether do the peticanons, and vicars-choral, vergers, bellringers, and choristers frequent the divinity lecture and other Sunday and Holy Day sermons by the foundation thereof especially erected for increase of knowledge of those inferior ministers of the Church; and which of them be most negligent therein?

5: Whether is that decree and ordinance of yours observed that all the peticanons and vicars of the Church should diligently attend in the choir the whole time of all sermons on Sundays and Holy Days in the afternoons from whence none of them should depart without leave asking of the sub-dean or chanter of your church; and what be their names that be or have been most offensive therein; and when and how often they have offended?

6: Whether is that good and godly ordinance of the Church observed for the better bringing up of the children and choristers of this Cathedral Church in the fear of God, and† the cardinals shall weekly or at the least monthly teach them their Catechism and examine them in the principles of religion and shall once a year deliver unto Mr. Dean a note of those who do not profit; or who† been negligent or stubborn in attending that good and christian exercise;

and what be their names; and when and how often they have been negligent, either of the cardinals in not catechising, or of the children in not learning?

7: Whether every one of those who lodge within the precinct of the peti-canonry and thereby exempt themselves from being of any parish, use to come to Paul's Church every Sunday or Holy Day to public prayer according to the statute in that behalf provided; and whether doth every one of them with their wives and children being above xvi years of age receive the Holy Communion three times in the year at the least in the Cathedral Church according to the statute; and whether do some one of them take the names of those who receive accordingly, to the end that neither papists, atheists, or sectaries be harboured or suffered to lodge and rest within your precincts; and if any have been offensive herein, what be their names and when have they so made default and how often since the first of December, 1595?

8: Whether any of the peticanons or vicars-choral of this Cathedral Church have any benefices *cum cura animarum annexa*, and what are their names that are so beneficed; and what be the names of their benefices and in what dioceses; and how many miles from London are they distant and how long since were they admitted and instituted into their said benefices?

9: *Item*, whether any of the peticanons or vicars-choral do serve as curate in any parish church, and in what parish churches they do serve and how long they have served; whether do every one of the peticanons and vicars-choral according to the laudable custom of your Church in order begin the confession and the psalm every day that the divinity lecture is read in the church; and who do offend in want of performance of their duty, or be negligent or slack herein?

Touching their reverent behaviour and conversation of life.

[10]. 1: Whether in the coming both of the peticanons and vicars-choral to Divine Service in the Church do you keep and observe that decent order which by the ordinances

of the Church, especially on festival days, as Christmas, Easter, Whitsuntide, All Hallowstide, is required :—to come together out of your college into the choir, and after service done from the choir back to your college two and two together ; by your sober and modest attire and behaviour giving testimony of the reverence you have to those holy exercises which you then go about ; and if any have offended herein what be their names, and when they so offended ?

[11]. 2 : Whether have you in your Commons a Bible in Latin and English affixed to the public desk, wherein a chapter or some portion of the same is read in dinner-time with an audible voice, those who be at the table giving diligent ear thereunto ; and by whom ought the same to be read daily at dinner-time ; and if it be not so observed, how long it hath been discontinued, and by whose default ?

[12]. 3 : Whether have any of the peticanons, vicars, vergers, bellringers and other inferior ministers whatsoever been detected since the 13 of her Majesty's reign for incestuous, adulterous, or incontinent persons ; or have been publicly defamed thereof and have not received due punishment therefor by their ecclesiastical ordinary ; and whether there be at this present any amongst you detected, publicly defamed, or vehemently suspected of any of the aforesaid crimes ; what be their names, and when have they so offended ?

[13]. 4 : Whether is there any of the peticanons, vicars, vergers, bellringers, or other inferior ministers who be at this present or have been at any time since the first of December 1595 vehemently suspected or defamed of bawding, maintenance or harbouring of incontinent livers as maids got with child ; or that frequent any suspected houses for evil life ; or which receive or have any suspected women of light behaviour resorting to their company and society ; and what be their names of those which have offended in any the foresaid crimes since the first of December 1595 ; and when have they so offended ?

[14]. 5 : Whether any of the peticanons, vicars, vergers, bellringers, or other inferior ministers be noted or suspected

to be unquiet and contentious persons, either in their several societies or amongst other ministers of the Church, or with their wives: and whether do they and every of them give that duty and reverence to Mr. Dean, the canons residentiaries and the other prebendaries of the Church, both at their entering and going out of the Church as also at all other times, which by the statutes of the said Church they ought to give them, and every of them; and if any have offended herein since the second of December 1595, what be their names and when they so offended?

[15]. 6: Whether be there, or have there been any of the peticanons, vicars, or other inferior ministers in the Church or any of them goers into or haunters of taverns or tippling houses; and whether any of them, or have there been any, given to immoderate drinking; fighters; quarrellers or otherwise disturbers by their over-common and unseasonable haunting of taverns; and what be their names and those who are or have been most noted to offend herein; and when and where and how often have they or either of them offended since the first of December, 1595?

[16]. 7: Whether the wives of the peticanons, vicars, or other ministers in the church be women of modest and sober behaviour and such as be of good name and fame; or whether be any of their said wives accounted women of light and unhonest behaviour, unquiet, disturbers of their neighbours, and such as rather make debate and contention amongst you than seek for godly love and fear; and if any such be, what be their names, when, where and how often have they or either of them offended since the last visitation?

[17]. 8: Whether do all the peticanons and those who have lodgings within that precinct come to their lodgings at night at such hours as by the statutes of the house is appointed, and namely at ix of the clock in summer and viii in the winter; whether all the gates of the house and especially the gate towards Ivy Lane may then be locked up; and what be their names who offend herein; and

where and how often have they or either of them offended therein since the first of December, 1595?

[18]. 9: Whether do any of those who are lodged together within the precinct of one common-house use to come late from taverns and other tippling places, and with unseemly and unquiet behaviour to disquiet their fellows who keep due hours either for their study or rest; and what be their names that offend herein, and when, where, and how often have they or either of them offended since the first of December, 1595?

[19]. 10: Whether the peticanons, vicars, and other ministers in the church have and do wear any disordered and unseemly apparel or other attire not befitting of their calling—as great ruffs, silk or guarded hose, white doublets, or of other light colours, swords and daggers, or other weapons under their gowns; or be night-walkers and weaponed to the offence of their calling; and what be their names who herein offend, and how long have they been offensive?

Touching the Government and ordering of the public society and houses belonging unto them.

[20]. 1: Whether do the peticanons, when they make any statutes and decrees for government of their society, require and obtain the assent and confirmation of them to be had by the bishop of London for the time being according to the decree made by Robert Braybrook[1] sometime bishop of London and their founder?

[21]. 2: Whether doth every peticanon at the time of his admission take so much of that oath as by Bishop Braybrook's foundation of that Society is set down, which is not contrary to the laws of the church and realm of England, and all the rest of the oaths in your statutes set down not contrary to the laws of God, the church and realm of England; and what be the several oaths in your statute book set down?

[22]. 3: Whether doth every peticanon at his entrance

[1] Robert de Braybroke (*d.* 1404), bishop of London from 1381 to his death, reformed in 1398 the constitution of St. Paul's.

and admission take the oath set down in the fourth chapter of your statute book, using this protestation there set down :—

That you will and intend in all things and by all means to be ruled by your masters, the Dean and Chapter of the aforesaid Church, and them obey according to the observances, statutes and customs of the said Church touching or concerning the peticanons any way.

And if any have offended herein, what be their names and when have they so offended ?

[23]. 4 : Whether do every of you keep his own lodging within the peticanons in your own hands and do use to lodge in it at nights according to your foundation ; or whether you do let the same unto any other than to an ecclesiastical person, contrary to the statutes of the Church ; or how many and which of you do let out your lodgings to any others, either temporal men or others, and what be the names of them who so have them ; and what be the names of every particular householder who inhabiteth or hath any lodging within the precinct of the peticanons ; and of whom they have it ?

[24]. 5 : Whether, according to an injunction given by some of the bishops our predecessors in their visitations, be all the doors which were made in the stone-wall which parteth the precinct of the peticanons from the liberty of the city of London as entrances unto some tenements thereunto adjoining, made up again and mended ; for that by sufferance of them to stand open there is great danger of infringing of the liberties of the bishops of London, founders of that house of the Church of Paul's and of the peticanons themselves ; all which liberties the peticanons are sworn to see unviolated ?

[25]. 6 : Whether any of the peticanons, vicars-choral, vergers, or other ministers in this church hath come by his place, function or office by simony, or for reward, or for promise of any reward, directly or indirectly paid or promised to be paid ; or whether there be any fame or public report—yea or no ?

[26]. 7 : Whether do the vergers and sub-sacrist dili-

gently and dutifully attend their several offices, as namely by the vergers in diligent attendance upon my Lord Bishop, Mr. Dean, residentiaries, archdeacons, and such other of those that have any dignity or prebend as do come to Divine Service on Sundays and Holy Days, walking before them to their several stalls at their coming in and going forth ; and who are most faulty herein ?

[27]. 8 : Whether do the peticanons according to the statutes of Robert Braybrook, sometime bishop of London, keep commons together in their common-hall at dinners and suppers ; and if they so do not, what is the cause thereof, and by whose liberty and licence have they so given it over ?

[28]. 9 : Whether are the bellringers themselves attendant upon opening of the Church doors every morning before the beginning of service said in Jesus Chapel at the hour thereto appointed both summer and winter, and shutting of them again at such due and convenient hours as by ordinances of the Cathedral Church is appointed unto them ; and do any of them leave their keys with any other than with the sworn officers of the church ; and who be faulty herein ?

[29]. 10 : Whether doth one of the vergers or bellringers in course attend in the church every day in the week from morning to night, unless it be in meal time, to see good order kept therein, and specially rogues and vagrant persons to be kept out so near as they can ; and which of them doth not his duty herein ?

[30]. 11 : Whether doth the bellringers carefully look that no idle nor evil disposed persons do break up any pavements or gravestones, or the brasses or monuments upon the gravestones of the Reverend Fathers the bishops who lie buried in the body of the Church ; or whether do any of you know who hath broken up or spoiled any of the foresaid pavements, gravestones, or brass ornaments upon them, or any of them ?

[31]. 12 : Whether they know any other things besides this in the Church to be detected and worthy to be reformed ?

LXII

BISHOP BANCROFT'S ARTICLES FOR S. PAUL'S CATHEDRAL

1599.

These Articles, belonging to the same visitation as the previous set, were administered April 23, 1599. They have not been previously printed. Answers to these by one of the Vergers are preserved in the visitation book.

[Transc. *Bancroft's Visitation MSS.*, ff. 20 seq.]

Other articles given by my Lord bishop in his said visitation, to be inquired of as follows :—

1 : How many chapels and severed places are within the bounds of the Church and chancel of S. Paul's ?

2 : What are the names of such chapels or severed places ?

3 : In what repair are they, and who ought to repair them or any of them ?

4 : Which of them do belong to the bishop and which to the dean and chapter ; or of which hath the bishop had use in former times, and of which the dean and chapter ?

5 : Who hath the keeping of the said chapels or severed rooms ?

6 : How are the said chapels or severed rooms employed, and by whom ?

7 : What old chapels or vaults are under the Cathedral Church and chancel of Paul's ?

8 : To whom and by whom were these chapels or vaults let, and for how many years ?

9 : How many are under the Church and how many are under the chancel ; which belong to the bishop ; and which to the dean and chapter ?

10 : The names of those that are in possession of them at this present and how they are employed ; and whether they be in repair ; and who should repair them ; and whether they be offensive to the church in anything ?

11 : How is the upper cloister by the chapter-house employed ; and whether is there any extraordinary door for any man's use made into it ; by whom, and by whose consent ?

12 : In whose custody are the lower cloisters and the place called the Shrouds House ; are they employed, and by whom and whose licence ; and whether is there any door of any private man's use made into them, and for whose use ?

13 : What houses, sheds or shops joining to the church of S. Paul's have been built since the beginning of her Majesty's reign, or enlarged towards the said Church ?

14 : Who did build the said houses, sheds or shops ; and who doth now enjoy them ?

15 : Whether do any of the said houses, sheds, or shops annoy or offend the Church or chancel or any part or either of them, by smoke, vaults or privies, by having any back-doors or windows opening into the Church or chancel, and by stopping of lights ; set down these things, particularly the number of them ; and who are the occupiers of every such house, shed, or shop that giveth such annoyance ?

16 : Whether do any inhabitants of the said houses, shops or sheds, give any offence to the Church, chancel, chapel or vault by knocking, washing, or otherwise ; and to whom do the said houses, shops, or sheds belong wherein the said offences are committed specified also in the former article as in this ; and whether to the bishop, or the dean and chapter ?

17 : Whether are there any vaults or cellars made without the compass of any such house or adjoining to the Church or chancel, as is aforesaid, which do extend further into the churchyard and into the ancient places of burial than the limit of the said houses, sheds, or shops ; how many, who made them ; and who enjoyeth them ?

18 : Whether have the bishops of London or any of them since her Majesty's reign, built, caused or suffered to be built by his warrant any of the said houses, sheds, or shops where any of the annoyances are that are mentioned in the next three preceding articles ; and set them down accordingly ?

19 : Whereas it should seem that upon the repair of Paul's after it was burnt there was much timber left, iron, lead, and many engines, pullies, and other necessary things to be used in building and also there being left great store of bell-metal and kept for the use of the church as occasion should serve ; inform yourselves, and thereupon set down, what you know or have credibly heard of these particulars ; whether they remain in any store-house and in what ; whether they have been employed by any private person to his own or to any other man's private use ; by whom, when, and to whose use they have been so employed ; and what doth now remain of any part of the premisses, and in whose keeping they are ?

20 : Whether have any persons keys to the church-doors besides the known officers, as the vergers and bell-ringers ; who have them and by whose authority ?

21 : How many choristers ought there to be maintained for Divine Service in the Church ?

22 : Whether are they well instructed and fit for their places ?

23 : Whether do they keep the accustomed hours of repairing to Divine Service ?

24 : In their repairing to the church, whether come they two and two in devout order in their gowns lined as the manner hath been and in their surplices clean washed ; and whether is their apparel decent without tearing and tatters, as decency requireth ?

25 : Whether have the said choristers convenient allowance of meat and drink ; and set down what you know meet or convenient touching anything belonging unto the choristers to be in your opinion reformed ?

26 : Inquire and inform yourselves when and how long since, and by what authority, the sheds or shops in the

little north alley lying east upon the bishop's palace have been built?

27: Inquire and inform yourself when and by whom, and by whose authority, the ancient pissing-place, whereof the alley had the name, was taken away and built upon to make sheds or shops?

LXIII

ARCHDEACON KING'S ARTICLES FOR THE ARCHDEACONRY OF NOTTINGHAM

1599.

These Articles bear a remarkable likeness both in organization and in phrasing to those administered by Bickley in the diocese of Chichester, 1586. It has not been possible, however, merely to collate them with Bickley's set. John King (1559 ?–1621) was domestic chaplain to Archbishop Piers of York, by whom he was collated, August 12, 1590, to the Archdeaconry of Nottingham. He was consecrated bishop of London on September 8, 1611, and held that see till his death.

[Transc. *Second Ritual Report*, App. E, pp. 434 ff.]

Articles ministered in the visitation of the right worshipful master, John King, Archdeacon of Nottingham, in the year of our Lord God 1599.

Printed at Oxford by Joseph Barnes, printers to the University.

The Church or place of Common Prayer.

1. *Imprimis*, whether your chancel and church or chapel be sufficiently repaired as well in stone, timber, lead, tile, glass, as all other necessary things ; and if they be not through whose default the same is omitted ? No. 1. Chaderton's Arts. for Lincoln (1598).

2. Whether your churchyard be sufficiently fenced and decently kept, and the trees therein growing not spoiled ; if not in whose default ? *Ibid.*

3. Whether the walls of your church be within whited and beautiful with fruitful sentences out of the Holy Scriptures ; and paved comely in the body of the church and chancel ; and convenient seats placed in the church for the necessary use of the parishioners in time of Divine Service ? No. 3. Bickley Arts. for Chichester (1586).

No. 2. Chaderton.

4. Whether you have in your church and chancel all things necessary for the setting forth of Common Prayer, and the administration of the Sacraments; namely the Book of Common Prayer; two Psalters in prose and metre; the English Bible in the largest volume; the two tomes of Homilies; the Paraphrases of Erasmus in English; the table of the Ten Commandments; a convenient pulpit well placed; a decent table standing on a frame for the Holy Communion, with a fair linen cloth to lay upon the same, and some covering of silk, buckram, or other such like for the clean keeping thereof; a comely communion cup of silver with a cover of silver for the same; a decent surplice with large sleeves; a register-book of christenings, weddings and burials; a font fastened in some convenient place of the church, sweet and decently kept; a sure coffer with two locks and keys for the keeping of the said register-book; and a strong chest or box with two locks and keys to put in the alms, and other things belonging to the premisses?

5. Whether your church and chancel be kept clean and decently at all times, and especially against time of Divine Service by such as are especially appointed for that purpose; and whether is your chancel well paved or no?

The Service used in the Church.

No. 15. *ibid.*

6. Whether doth your parson, vicar, or curate, or the parson, vicar, curate, or any other of or in any other parish near about the same within the Archdeaconry of Nottingham, to your knowledge or as you have heard by common report, upon Sundays or Holy Days use to say the Morning and Evening Prayer and the Litany in such manner and form and under such words as are set forth and prescribed in and by the Book of Common Prayer; if not, then what other form or manner hath or doth he or they use?

No. 21. *ibid.*

7. Whether your parson, vicar, curate, or any other within your parish or elsewhere near about the same within the archdeaconry of Nottingham to your knowledge or as you have heard by common report, hath preached, declared,

uttered, or spoken anything contrary to the said Book of Common Prayer, or anything therein contained ; or against any doctrine, office, or calling ecclesiastical within the realm established by public authority, or against the ordination or election of archbishops, ministers, deacons, or any of them ; and what was the thing or fault found, uttered, declared or preached and by whom ?

8. Whether hath your parson, vicar, or curate or any other within your parish or elsewhere near about the same within the archdeaconry of Nottingham, to your knowledge or as you have heard by common report, preached, declared, or uttered in word or writing anything in maintaining, commending, or persuading of any doctrine or discipline, of any other form of Common Prayer, election or ordination, of any other offices, officers, deacons, pastors, elders, presbyteries or ecclesiastical censures than are by the laws of this realm established ; or whether have you heard of any that useth to dissuade any person from the religion now professed, or to persuade them to the Romish religion ? No. 3. Drury's Arts. for Oxford (1593).

9. Whether have you as well upon Sundays and Holy Days as upon Wednesdays, Fridays and Saturdays service in your church and chapel according to the order appointed by lawful authority ; and whether doth your minister in time of Divine Service and at the ministration of the sacraments always use and wear the surplice, and read the service plainly and distinctly, that the people may be edified thereby ; and bid such Holy Days and fasting days as are appointed by the Book of Common Prayer ? No. 15. Chaderton.

10. Whether have you sermons preached by able and sufficient men, lawfully licenced thereunto, at times convenient and namely every quarter once at the least according to the Queen's Majesty's Injunctions ? No. 18. *ibid.*

11. Whether your parson, vicar, or curate do every Sunday, where there is no sermon, read plainly some part of the Homilies prescribed to be read ; or whether any of them not being found to have sufficient ability to preach, or not lawfully admitted thereunto, do take upon them to expound any part of Scripture, and thereby omit the reading of the Homilies ? *Ibid.*

No. 19. *ibid.* 12. Whether your children and servants that be above seven years and under twenty be catechized upon Sundays and Holy Days by the space of one hour before Evening Prayer, by order of households at the appointment of the minister; and whether the said minister do give notice thereof plainly the next Sunday or Holy Day before, that everyone may know the time that he is to resort thither to be catechized; and if this be not done, who they be that make default therein?

13. Whether any do presume to say service in your church or chapel openly who is not a lawful minister and sufficiently licenced by the ordinary of this archdeaconry under the seal of his office?

The ministering of the Sacraments and other rites and ceremonies used in the Church.

No. 2. Drury. 14. Whether doth your parson, vicar, or curate, or any other within your parish, or elsewhere near about the same within the archdeaconry of Nottingham, to your knowledge or as you have heard by common report use the ministration of the Lord's Supper and Baptism, instruction of children, solemnization of matrimony, the visitation of the sick, the burial of the dead, and the churching of women, in such manner and form and under and with such manner of words as are set forth and prescribed in the Book of Common Prayer; if not, then what other form or manner doth he or they use in the premisses, or any of them; and do not they use the ring in marriage, and crossing the child's head in Baptism?

Communion.

No. 11. Bickley. 15. Whether the communion be ministered monthly where the parishes be great, or else so often every year as that the parishioners may receive three times at the least yearly?

Private Baptism.

No. 14. *ibid.* 16. Whether your children baptized at home in case of extreme weakness and danger be brought to the church

after their recovery that the minister may examine whether they be lawfully baptized, or no ?

Matrimony.

17. Whether any have been married within your parish that have not had their banns asked three several Sundays or Holy Days in time of Divine Service in the presence of the people, unless the same have been lawfully licenced by the ordinary under the seal of his office, and with such bonds as are usually taken in like cases ? Nos. 16 and 22. *ibid.*

18. Whether any have been married within your parish that have dwelt in other parishes without a certificate of the banns' asking from the minister or curate of the parishes where the parties or any of them have dwelt ; and whether any marriage have been solemnized in any other place than in the church, or at any time of the day that is not lawfully usual or in the night ? Nos. 17 and 18. *ibid.*

Visiting of the sick.

19. Whether your minister hath been diligent in visiting the sick persons of your parish, and comforting them with godly and wholesome sentences out of the sacred Scriptures, and in persuading them to dispose of their goods by making their testament, and to bestow some part of their goods to good and godly uses ? Nos. 23, 24, and 26. *ibid.*

The office, function, and behaviour of ministers.

20. Whether your parson, vicar, or curate do labour diligently and painfully according to his ability as well by doctrine as by good example of life, to set forth true religion, to beat down superstition and idolatry, and all other vice, to exhort the people to unity and godly love, and to dutiful obedience to their prince and to such as be in authority under her, and to diligent reading, hearing, and teaching of God's word ? No. 31. *ibid.*

Private Exercises of Religion.

21. Whether there be within your parish or elsewhere near about, any preaching, reading, or other such like No. 2. Whitgift's Arts. for Chichester (1585).

exercise, in any private house whereunto others not† resort not being of the same family; and whether any do preach, read, or catechize in the church or elsewhere, that doth not at divers time yearly say service and minister the sacraments according to the order appointed by public authority?

Register.

No. 24. Chaderton. 22. Whether the register of all weddings, buryings and christenings within your parish be well kept and a copy of the same sent once every year by indenture presented to the ordinary?

No. 30. *ibid.* 23. Whether in the week before Whitsuntide, commonly called Rogation-week, your perambulation be kept by your minister with a sufficient number of the parishioners as well of the elder as younger sort, for the better knowledge of the circuit and bounds of the parish, with prayers for the better increase of the fruits, according to the order in that behalf provided?

No. 1. *ibid.* 24. Whether the mansion-houses of your parsons and vicars be kept in good reparation?

No. 10. *ibid.* 25. Whether your minister be suspected to be guilty of any notorious crime, as simony, adultery, blasphemy, perjury, drunkenness, idleness, unseemly and vain talk; and whether he be scandalous in his conversation through brawling, fighting, quarrelling, peace-breaking, unlawful games, or haunting of places suspected, and not of good report?

No. 48. Bickley. 26. Whether your parson or vicar hath at any time since the thirteenth year of the Queen's Majesty's reign made any lease or grant of his parsonage or vicarage, or any part thereof, he being absent and not resident upon the same, to any other than to his curate that did or doth serve the cure in his absence; and whether your parson or vicar if he be not resident with you and may dispend twenty pounds yearly or above do not distribute every year among the poor of your parish at the least the fortieth part of the benefice where he is not resident?

Schools and Schoolmasters.

27. Whether your schoolmasters and other teachers within your parish be allowed by the ordinary; and whether they do teach their scholars the Catechism, and do encourage them to love true religion; and do cause them daily, morning and evening, to join together in prayer unto God for increase of learning and of other his good graces; and whether they do instruct them to say grace before and after meat? No. 32. Chaderton.

Churchwardens' Account.

28. Whether the churchwardens yearly do make their accounts to their parish of all their receipts and necessary expenses of the said parish; if not, who have not accounted? No. 35. *ibid.*

29. Whether they do levy for not coming to church to hear Divine Service upon Sundays and Holy Days twelve pence for every person that is absent without lawful cause? No. 34. *ibid.*

30. Whether they do faithfully distribute the stock of the poor man's box, and are careful to call for and to gather all such money as is due unto the church or to the poor of the parish, either by legacy or by such as are levied in the church, or by other means? No. 56. Bickley.

The Parishioners.

31. Whether the people, as well men as women, do resort unto their own parish church or chapel on Sundays and Holy Days at time of Divine Service, and remain and abide, and there behave themselves reverently during all the whole time of service and sermons? No. 16. Chaderton.

32. Whether any of the said parishioners do use any profane work or labour, or selling of victuals or wares upon the Sabbath day or any other day that is appointed to be kept holy by public authority? No. 41. *ibid.*

33. Whether all the parishioners being of lawful years have received the Holy Communion thrice for the year last past, and namely at Easter last? No. 26. *ibid.*

34. Whether any person within your parish be suspected or known to tell destinies or to restore things lost, and to use charms, or to exercise witchcraft, sorceries, soothsayings, and such other superstitious and devilish illusions? No. 46. *ibid.*

No. 47. *ibid.* 35. Whether any within your parish have to your knowledge, or by common fame or report, committed adultery, fornication, incest, or be common drunkards, swearers, and blasphemers of God's holy name, or usurers, or be commonly suspected thereof; and what are their names?

36. Whether there be any within your parish that keep company together as man and wife who be not lawfully married; or who have lawfully and upon just cause been divorced?

Ibid. 37. Whether there be within your parish bawds, or that do receive into their houses women begotten with child unlawfully and do keep them until they be delivered, and then let them depart before they have done penance?

No. 17. *ibid.* 38. Whether you know any within your parish that receiveth into their house any massing-priest, Jesuit, or other seminary man come from beyond seas?

No. 38. *ibid.* 39. Whether there be any within your parish that presume to administer the goods of those that be departed out of this world without lawful authority; or have falsified or suppressed the will of any person deceased without sufficient authority from the ordinary under the seal of his office?

40. Whether any Lords of Misrule or other disguised persons, in May-games and such like disordered pastimes, No. 1. *ibid.* have danced or unseemly entered into your church or churchyard; or whether there hath been any common feasting kept in your church or churchyard, or any plays or interludes there had?

No. 13. *ibid.* 41. Whether any excommunicate person be suffered to come to the public assembly or congregation in time of Divine Service?

42. Whether any of your parishioners do detain in their hands any of their church goods; and who they be that do detain and withhold the same?

43. Finally, if you do know any other crime or offence to be committed within your parish which is punishable by the ecclesiastical laws of this land, and not mentioned particularly in these Articles above specified, you shall likewise detect it and truly present it.

The oath of the Churchwardens and Side-men.

You shall faithfully administer all such church-goods as are or shall come to your hands to the use of your church, and thereof make a true and faithful account at the end of your office delivering all that remaineth thereupon to your next successors. Also you shall diligently inquire of and faithfully present all such persons as you shall, either upon your own knowledge or by public fame, understand to be guilty of any offence or fault mentioned in any of the Articles aforesaid, or any other fault which is to be punished by the laws ecclesiastical of this realm ; wherein you shall not present any person for malice, hatred, or evil will, nor spare any for favour, for fear, or any corrupt affection, but you shall faithfully discharge your consciences as men having the fear of God before your eyes and seeking the reformation of his church : so God help you in Christ our Saviour.

Finis.

LXIV

BISHOP COTTON'S ARTICLES FOR EXETER DIOCESE

1599.

William Cotton was bishop of Exeter from 1598 to 1621. These Articles, which have not previously been reprinted, would belong to his first visitation. The words in square brackets are inserted in a contemporary hand.

[Transc. Brit. Mus. 5155, a. 19.]

Articles to be inquired of by the Churchwardens and swornmen in the ordinary visitation of the Lord Bishop of Exeter within the diocese of Exeter in Anno Dom. 1599.

At London, printed for Paul Linley, dwelling in Paul's Churchyard, at the Sign of the Bear.

Nos. 1, 2, and 4. King's Arts. for Nottingham (1599).

1 : *First*, whether your church in every part be kept in good reparation and furnished with all books ; a Communion cup ; a decent and comely surplice ; a fair standing communion table ; with ordinary number of bells ; and whether the windows be well glassed, and your churchyard kept sweet and clean, and sufficiently fenced ?

No. 22. *ibid.*

2 : *Item*, whether you have in your church a parchment book to register the names of such as are baptized, married and buried ; and the same kept and used according to the last canons in that behalf provided ?

No. 1. Whitgift's Arts. for Shoreham (1597). No. 4. Chaderton's Arts. for Lincoln (1598).

3 : *Item*, whether your church be void, and if it be, who gathereth the fruits thereof ; and if it be full, whether the incumbent have any more benefices than one ; and whether he be a preacher, yea or no ; and what degree of school he hath taken ; and what years he was of when he was thereunto instituted ?

No. 1. Whitgift's Arts. for Salisbury (1589).

4 : *Item*, whether your minister doth reverently say service and minister the Sacraments according to the Book of Common Prayer without any alteration thereof, and namely use the ring in marriage and the sign of the Cross in Baptism ; and whether he doth use in his ministration the ornaments appointed by the laws now in force, every Sunday and Holy Day ? No. 14. King.

5 : *Item*, whether have you had monthly sermons in your parish church at the least, or no ; and whether are the Homilies read when there is no sermon ; and by whom the said sermons were preached ? Nos. 10 and 11. *ibid.*

6 : *Item*, whether any person being not deacon at the least is suffered to say service in your church, to minister the Sacraments, or bury the dead ; and whether doth any take upon him to preach not being sufficiently licenced in writing ; and whether doth any use to preach that doth not once in the year at the least administer one of the sacraments ? No. 12. Chaderton.

7 : *Item*, whether your parson or vicar be resident upon his benefice ; and whether he be an incontinent person, or suspected thereof ; or guilty of any other kind of lewdness, vice, or notorious sin ? No. 5. *ibid.* No. 25. King.

8 : *Item*, whether your parson, vicar, or curate have publicly or otherwise spoken against the order of government of the church of England or the Book of Common Prayer established by law ; and what points therein he hath assigned in word, writing, or preaching ? No. 7. *ibid.*

9 : *Item*, whether your minister use to pray for the Queen's Majesty, Queen Elizabeth, in your church by the title and style due to her Majesty, appointed by the statutes of this realm and her Highness' Injunctions, and exhort the people to obedience to her Highness and other magistrates being in authority under her ; and whether he pray also for the archbishops and bishops, and the whole clergy of this realm according to the said statutes and Injunctions ? No. 5. Whitgift (Shoreham).

10 : *Item*, whether your minister doth not openly in your church catechize such as be of convenient age according to the order set forth in the Book of Common Prayer ? No. 12. King.

No. 15. *ibid.* 11 : *Item*, whether all persons of convenient age do not repair unto the church upon Sundays and Holy-days, and receive the Communion thrice yearly humbly kneeling, and not standing, nor sitting ?

Nos. 28 and 42. *ibid.* 12 : *Item*, whether do you know any persons that withhold any stock of the church ; or have not made their account duly according to the law, having been church-wardens ?

Nos. 34 and 35. *ibid.* 13 : *Item*, whether do you know any common swearer, drunkard, or blasphemer, any simoniacal person, usurer, witch, conjurer, soothsayer, charmer, fornicator, adulterer, incestuous person ; or any that harboureth incontinent persons ; or any vehemently suspected of any of those crimes ?

No. 27. *ibid.* No. 32. Wickham's Arts. for Lincoln (1588). 14 : *Item*, whether there be any schoolmaster in your parish ; and whether he doth teach without licence of his ordinary under his seal or no ; and what is his name ; [or any one that practice physic or surgery ; and what be their names] ?

No. 4. Chaderton. 15 : *Item*, whether your parson or vicar serveth his cure by himself or by a curate ; and if by a curate, what is his name, and whether he be licenced ?

No. 23. Whitgift. 16 : *Item*, whether do you know any that doth obstinately defend papistry, heresies, errors, false doctrine, schisms, sects or innovations ; and who they be, and in what points ?

No. 24. *ibid.* 17 : *Item*, whether do you know any man in your parish that hath two wives living, or any woman that hath two husbands living ?

No. 31. *ibid.* 18 : *Item*, whether do you know any person excommunicated in your parish, and whether any such do repair to the church ; and whether your parson, vicar, or curate doth not continue still the denunciation of all excommunicate persons until he be advertised under the Chancellor's hand that such be absolved and restored ?

No. 1. King. 19 : *Item*, whether your parish church or chancel or the parsonage or vicarage house be ruinous or decayed ; and by whose default ?

20 : *Item*, whether do you know any that use conventicles, or meetings for expounding of Scriptures, or saying of prayers in private houses or places ? No. 21. *ibid.*

21 : *Item*, whether do you know any receivers of Jesuits, seminaries, or massing-priests, or any other fugitive persons, or reconciled to the church of Rome ? No. 38. *ibid.*

22 : *Item*, whether there be any hospitals or almshouses within your parish ; and whether the same be used according to the foundation and ordinances thereof ? No. 40. Chaderton.

23 : *Item*, whether do you know any person ordered by the law to do penance, or excommunicated for not doing the same, do still continue unreformed ? No. 31. Whitgift.

24 : *Item*, whether any person or persons have deceased within your parish since [the tenth day of February last past] whose testaments are to be proved before the ordinary, or the administration of their goods to be granted ; and specify their names upon your oaths ?

25 : *Item*, whether the corporal penance of any adulterous, incestuous, or incontinent person within your parish hath been commuted into any pecuniary sum of money by your archdeacon, his official or register ;[1] and how many within your parish have offended in fornication, incest, or incontinency since the last parliament ; and declare their names ?

26 : *Item*, whether your minister hath or doth refuse to denounce or execute any process that is to him directed in the name of the Lord Bishop, or his Chancellor from the Consistory of Exeter, as by law and his canonical obedience he ought to do ?

27 : *Item*, how many apparitors are within your deanery ; and how many of them belong to the Consistory and how many to the archdeacon, and declare their names ; and whether any of them carry about processes called *Quorum nomina* wherein the names of suspected persons are not set down and expressed, and the process subscribed

[1] A canon, "De moderanda solennis poenitentiae commutatione," of the code of 1597 dealt with the commutation of penance and the authorities through whom it should be carried out (Cardwell, *Synodalia*, i, 156–7).

by the Chancellor, or the official of the archdeacon, or not ?[1]

28 : *Item*, whether any somners have assummoned any person within your parish, and after compounded with him, and made no return thereof according to the tenor of his process ; or exacted any fees other than have been usually to him paid ?[2]

Finis.

[1] This article is based on the canon "De excessibus apparitorum reformandis" of the code of 1597 (*ibid.*, i, 159).

[2] The matter of fees was dealt with in the same canon (*ibid.*, i, 157–159). The current abuses of office by somners was a matter of debate in the Convocation of 1597 (*ibid.*, ii, 579–80).

LXV

ARCHBISHOP WHITGIFT'S ARTICLES FOR ST. ASAPH CATHEDRAL

1600.

These Articles have not been previously printed. Whitgift visited the cathedral and diocese of St. Asaphs *sede vacante*, before William Morgan was translated in 1601 from Llandaff.

[Transc. *Whitgift Register*, iii, f. 217.]

Articles for the Cathedral Church of S. Asaph.

1 : *Imprimis*, whether every member of this Church at his first admission doth swear to observe such statutes as have been hitherto used as statutes and not contrary to the laws of the realm of England ; and whether any hath been admitted to be dean, prebendary, or any other minister of this Church whatsoever that hath not taken the oath for the observation of the statutes ?

2 : *Item*, what other benefices ecclesiastical the dean, archdeacon, prebendaries, or other ecclesiastical persons of this Church have, besides their rooms and places in this said Church ?

3 : *Item*, how long in every year every of them do or ought to remain resident in this Church ; and how long in every of their other benefices ?

4 : *Item*, whether the number of those that serve the choir and all other ministers of this Church is kept so full, and the choir indifferently furnished with indifferent furnished with † able singers, and daily service there sung according to the foundation of that Church ?

5 : *Item*, whether your Divine Service is used and the Sacraments administered in due time and according to the

Book of Common Prayer and by singing and note according to the statutes of this Church ?

6 : *Item*, whether all the members of your Church, especially the prebendaries and ecclesiastical persons, do use seemly garments and attires according to the Queen's Majesty's Injunctions both abroad and in the Church ? [1]

7 : *Item*, whether the prebendaries and preachers in your Church do preach yearly the full number of sermons appointed by the statutes and ordinances of the said Church and the late Constitutions ecclesiastical [2] in their own persons or by others ; and who doth most usually preach them ; and how often have sermons or lectures in the Cathedral Church and by whom in every week or month ; and what be the statutes of this Church in that behalf ?

8 : *Item*, whether the muniments and evidences of this Church be safely kept ; and what yearly stipend every peticanon and vicar-choral hath and ought to have ; of what persons is the foundation of your Cathedral Church—namely of how many prebendaries, canons, peticanons, vicars-choral, choristers, vergers, grammar-school master and scholars or other like ; and who is bound to maintain and find them ; and are they at this present full and serve the church in their own persons as by the laws they ought to do ?

9 : *Item*, whether the choristers be well-ordered and the number of them furnished ?

10 : *Item*, whether the choristers be brought up in good order and profit in learning ; and whether their schoolmaster be diligent in teaching and bringing up of them ?

11 : *Item*, whether the officers of this Church—namely stewards, treasurers, bursars, receivers or accountants, any otherways—do yearly make a true account of their receipt

[1] This is an interesting illustration of falling back on the 39th Royal Injunction of 1559 to enforce "garments and attires . . . in the church" (see Kennedy, *Interpretations of the Bishops*) ; or else it is a loose reference to the *Advertisements* with which Whitgift appears to have been accustomed to connect the Queen's name. See p. 24.

[2] See the canon "Ut decani et canonici in ecclesiis cathedralibus suis vicibus conciones habeant" of the code of 1597 (Cardwell, *Synodalia*, i, 151–2).

and pay such money as is due to the Church upon their account; and whether any such person be now indebted into the Church and in how much?

[12] 13† *Item*, whether the Cathedral Church be sufficiently repaired; and by whose default it is unrepaired and who ought to repair it?

13: *Item*, † stock is appointed for the repairing of the said church and how much now remaineth and in whose hands?

14: *Item*, whether the prebendaries and other the preachers of this Church in their sermons do use to pray for the Queen's Majesty and give unto her Highness in their prayer according to the statutes and Injunctions her style; and whether they pray according to the same Injunctions for the archbishop their ordinary? No. 9. Cotton's Arts. for Exeter (1599).

15: *Item*, whether there be within this church or the precincts and limits thereof any usurers, drunkards, adulterers, fornicators, incestuous persons, swearers, or such as neglect or refuse to repair to the Church to service, or do not receive the Communion thrice yearly; or vehemently suspected of the crimes aforesaid; or any that be familiarly and daily conversant with recusants or notorious papists; or harbourers and receivers of any such into their houses?

LXVI

ARCHBISHOP WHITGIFT'S ARTICLES FOR ST. ASAPH DIOCESE

1600.

These Articles correspond, with a small addition, to those used by Whitgift in Ely (1597) and are therefore not printed in full.

[Transc. *Whitgift Register*, iii, f. 217v.]

Articles to be inquired etc. . . . in the diocese of S. Asaph.

1–22 = Nos. 1–22 Whitgift's *Articles for Ely* (1597).

No. 2. Cotton's Arts. for Exeter (1599).

23 = No. 23 *ibid.* + (at end) and a true transcript and copy thereof brought unto the Lord Bishop's registrar yearly as is appointed?

LXVII

BISHOP BANCROFT'S ARTICLES FOR LONDON DIOCESE

1601.

These Articles belong to Bancroft's second diocesan visitation. There is no reference either to the visitation or to them in the *Bancroft Register*, nor is there extant any visitation book for the visitation.

[Transc. *Second Ritual Report*, App. E, 436.]

Articles to be inquired of within the Diocese of London, in the Visitation of the Reverend Father in God, Richard, Bishop of London, in his Second general Visitation holden in the three and fortieth year of the reign of our most gracious sovereign Lady, Elizabeth, by the grace of God, Queen of England, France, and Ireland, Defender of the Faith, etc.

Printed in London, by William Barley, 1601.

A branch of the statute made in the first year of the reign of our Sovereign Lady Queen Elizabeth, entitled, An Act for the Uniformity of Common Prayer and Service in the Church.

That from and after the Feast of the Nativity of St. John Baptist next coming, all and every person and persons inhabiting within this realm, or any other the Queen's Majesty's dominions, shall diligently and faithfully, (having no lawful or reasonable excuse to be absent) endeavour themselves to resort to their parish church or chapel accustomed, or upon reasonable let thereof to some usual place where Common Prayer and such like service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holydays ; and then and there to abide soberly and orderly during the time

of Common Prayer, preaching or other service of God there to be used and ministered; upon pain of punishment by the censures of the Church, and also upon pain that every person so offending shall forfeit for every such offence twelve pence, to be levied by the churchwardens of the parish where such offence shall be done, to the use of the poor of the same parish, of the goods, lands, and tenements of such offender by way of distress. And for due execution hereof, the Queen's most excellent Majesty, the Lords temporal and all the Commons in this present Parliament assembled doth in God's name earnestly require and charge all the archbishops, bishops, and other ordinaries, that they shall endeavour themselves to the uttermost of their knowledge, that the true and due execution hereof may be had throughout their dioceses and charges, as they will answer before God for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law[1] . . . . . the diocese of London in this visitation holden in the year of our Lord God, 1601.

Articles concerning the Clergy.

No. 15. Chaderton's Arts. for Lincoln (1598). No. 2. Whitgift's Arts. for Shoreham (1597). No. 6. Westfaling's Arts. for Hereford (1586). No. 14. King's Arts. for Nottingham (1599).

1. Whether is Common Prayer read by your minister in your church or chapel distinctly and reverently upon all Sundays and Holy Days, and in such order as is set forth by the laws of this realm in the Book of Common Prayer, without any kind of alteration, omitting or adding anything, and at due and convenient hours?

2. Whether doth your minister upon Wednesdays and Fridays, not being Holy Days, read in your church or chapel, publicly the Litany and other prayers appointed in the said book for those days; and whether doth he read the Commination against Sinners in such order and form as it is there also prescribed?

3. Whether doth your parson, vicar or curate in the administration of the Lord's Supper, or of Baptism, when he solemnizeth matrimony, burieth the dead, churcheth

[1] Part of a line is wanting here. Bancroft quotes ("That from . . . wholesome law") *verbatim* from sections three and four of 1 *Elizabeth* c. 2.

women, etc., use the forms and prayers prescribed in the Communion Book, without omitting or altering any part of them, and without any of his own additions ?

4. Whether doth your parson, vicar or curate read public prayer and administer the Sacraments ordinarily himself, using such rites and ceremonies as are prescribed in the Book of Common Prayer ; as namely whether doth he kneel at the receiving of the Holy Communion ; make the sign of the Cross upon the child's forehead in the administration of Baptism ; baptize any without godfathers and godmothers ; use the ring in marriage ; and generally whether doth he in discharging of all these duties and when he readeth Common Prayer either upon Sundays, Holydays, Wednesdays and Fridays wear a surplice ? *Ibid.*

5. Whether doth your minister upon Sundays at Morning Prayer declare unto the parishioners what Holy Days and fasting-days are appointed to be kept the week following ; whereby they may be put in mind to prepare themselves, and to repair to the church to public prayer according to the laws of the realm ? No. 8. Whitgift's Arts. for Worcester (1577).

6. Whether doth your parson, vicar, or curate, or either of them reject at any time those women being married which do come to church to give God thanks after their childbirth, or refuse or neglect to visit the sick, or to bury the dead, according to their duties prescribed in the Book of Common Prayer ? No. 27. Whitgift's Arts. for Shoreham (1597). No. 19. King.

7. Whether doth your minister in the Rogation days of procession use the perambulation of the circuits of your parish, appointed by her Majesty's Injunctions ; and whether doth he in the said perambulation move the people to give thanks to God in the beholding of his benefits, for the increase and abundance of the fruits upon the face of the earth, and sing or say the two Psalms beginning : Praise the Lord O my soul, etc., with the Litany and suffrages thereunto belonging ; and at certain convenient places read the Homily of Thanksgiving to God, already devised and divided into four parts, without addition of any superstitious ceremony heretofore used ? No. 23. *ibid.*

8. Whether doth any man, being neither minister nor No. 13. *ibid.*

deacon read Common Prayer openly in your church or chapel, or administer the Sacrament of Baptism ; or solemnize matrimony ; or take upon him to practise any other ministerial duty in the church, that is prescribed to be executed particularly by such as are either ministers or deacons ; and what is his name that so doth ?

No. 18. Chaderton.

9. Whether is your parson or vicar a preacher, licenced to preach by lawful authority according to her Majesty's Injunctions ; if he be, how many sermons doth he preach yearly ; if he be not, how many doth he procure to be preached by others ; who hath preached them, and whether were they preachers licenced, as is before expressed ?

No. 11. King.

10. Whether doth your parson, vicar, or curate every Sunday when there is no sermon, read distinctly and plainly some part of the Homilies prescribed and set forth by her Majesty's authority ?

No. 14. Whitgift's Arts. for St. Asaph (1600).

11. Whether doth your preacher, in his prayer which he maketh at the entrance into his sermon, use at all times the prayer for her Majesty, with her whole title prescribed in her Highness' Injunctions : as, Queen of England, France and Ireland, Defender of the Faith, etc., and of all causes and over all persons within her Highness' dominions, as well ecclesiastical as temporal, next and immediately under God, supreme governor ; and whether doth he in like manner then pray for the archbishops and bishops, as by the said Injunctions it is also appointed ?

12. Whether your minister doth serve two cures in one day ?

No. 10. Cotton's Arts. for Exeter (1599).

13. Whether doth your parson, vicar, or curate every Sunday and Holy Day openly in the church earnestly call for, hear, and instruct all the children, apprentices, servants of both sexes, that be of convenient age within your parish, or at the least so many of them by course as the time will serve, and as he may well hear and instruct, one hour at the least before or after Evening Prayer, in the Ten Commandments, the Articles of the Belief, and the Lord's Prayer, and diligently examine and teach them the Catechism, as it is now allowed and set forth in the Book of Common Prayer ?

14. Whether is there any man in your parish, being neither your parson, vicar nor curate, that taketh upon him to preach or read lectures either in private houses, or publicly in your church or chapel who is not licenced so to preach or read according to her Majesty's Injunctions, or who doth not once a year at the least administer the sacraments in your said church or chapel, where he so preacheth or readeth? No. 6. *ibid.*

15. Whether your minister hath or doth receive to the Holy Communion any persons which be not of his own parish, without testimony from the minister of the place where they dwell; what they be, that it may appear that they be not persons excommunicate or otherwise infamous? No. 25. Chaderton.

16. Whether doth your parson, vicar, or curate administer the Holy Communion unto any communicants which do not receive the same devoutly and humbly kneeling upon their knees; or whether doth he administer it confusedly to some kneeling, and to some either sitting, or standing, or walking? No. 11. Cotton.

17. Whether hath your parson, vicar, or curate, or other minister in your church or chapel, contrary to the order set down in the Communion Book, and contrary to her Majesty's Injunctions in that behalf, admitted to the Holy Communion any open or notorious fornicator or adulterer, or other wicked liver, by whom public offence is given, without due penance enjoined by his ordinary first done, to the satisfaction of the congregation, and without such further submission, as in the said book and Injunction is required? No. 25. Chaderton.

18. Whether doth your parson, vicar, or curate, or any other minister or preacher baptize in your parish church or chapel any infants not in the font according to the ancient custom, but in a basin, and urge the parents of the said infant to be present, in place of godfathers for their children? No. 22. *ibid.*

19. Whether doth your parson, vicar or curate once every quarter of the year read her Majesty's Injunctions openly and deliberately before his parishioners at one time No. 6. Westfaling.

or at two several times in one day, according as in the said Injunctions it is prescribed?

No. 7. King.

20. Whether hath your parson, vicar, or curate, or any other minister preached, declared or spoken anything in your parish in derogation of the Book of Common Prayer, which is set forth by the laws of this realm, dispraising, or depraving the same, or anything therein contained, or against the present estate of the ecclesiastical government, established by the same authority, or against any office, function, or part thereof, affirming the same to be unlawful?

No. 5. Chaderton.

21. Whether hath your parson, or vicar, more benefices than one; if he hath not, whether is he resident upon that one; if he be not resident, where doth he remain, and whether doth he leave a sufficient minister and preacher to supply his absence, allowing something yearly towards the relief of the poor; and what doth he so allow?

No. 4. *ibid.*

22. Whether is your parson or vicar who hath two benefices within this diocese, or one benefice in this diocese, and another forth of the same, resident one half of the year on one of them, and the other half year or the greater part thereof upon his other benefice; and whether doth he leave the benefice in your parish provided of a sufficient preacher to serve it, and hath an especial care of some convenient hospitality to be kept in his absence according to his ability and the proportion of that living?

No. 29. Aylmer's Arts. for London (1586).

23. Whether doth your parson, vicar, or curate keep a just and perfect note of all such as do communicate in your parish; and do not rather, regarding their private gain, receive their offerings at Easter, deliver them tokens, enter them into their book, and so certify as communicants those who never received?

No. 7. Cotton.

24. Whether doth your parson, vicar or curate, keep any man or woman in their houses, that are suspected to be either of evil religion or of bad life; or whether be they or any of them incontinent persons themselves, or given to drunkenness, or to be haunters of taverns, alehouses or suspected places, common dicers, carders, tableplayers,

swearers, dancers or otherwise suspected persons of any notorious crime, or light and unseemly behaviour, or give evil example of life, or use disordered or unseemly apparel, either in colours, guards or light fashion ?

25. Whether there be any ministers or priests within your parish, which live idly without any cure, neither serving in any place, nor having any place of reading or preaching, and so become offensive to their calling ?

Articles concerning the Church.

[26]. 1. Whether have you in your parish churches and chapels all things necessary and requisite for Common Prayer and administration of the Sacraments, especially the Book of Common Prayer with the New Kalendar ; two Psalters ; the English Bible in the largest volume of the edition set forth by the Bishops, and lately imprinted by the Queen's printer ; the Table of the Ten Commandments ; a convenient pulpit well placed ; a comely and decent table standing upon a frame for the Holy Communion, with a fair linen cloth to lay upon the same, and some covering of silk, buckram, or other such like for the clean keeping thereof ; a fair and comely communion cup of silver, and a cover of silver for the same, which may serve also for ministration of the communion bread ; a decent large surplice with sleeves ; and a strong chest or box for the alms of the poor, with three locks and keys to the same ; and all other things necessary in and to the premisses ? No. 1. Cotton.

[27]. 2. Whether there have grown in your church since the last visitation in the year 1598,[1] any contention betwixt any of the parishioners, touching the placing or displacing of any in any seat or pew in the church ; and whether there have been any pew built since the aforesaid year 1598 in any your churches, without the express leave and consent first had of the ordinary of the diocese ; and by whom have any such been built ?

[1] Bancroft's first visitation took place in 1598 when he visited S. Paul's Cathedral (Nos. lxi, lxii). There is no record of this visitation in his *Register* and no diocesan articles or injunctions are forthcoming.

No. 1. *ibid.*

[28]. 3. Whether is your church or chapel and the chancel well and sufficiently repaired and kept without abuse of anything; whether doth your parson, vicar, or curate or the proprietary or farmer of your parsonage or vicarage in your parish keep the parsonage or vicarage-house with all other the edifices thereunto appertaining in good and sufficient reparations; and whether is your churchyard well fenced and cleanly kept without any laystall or other annoyance?

No. 34. Aylmer's Arts. for London (1586).

[29]. 4. Whether your church be a parsonage or a vicarage presentative or donative, or otherwise served by a curate; whether they ever heretofore hear or know that it was a parsonage or vicarage; and how came it to be decayed from being presentative to be in the state it now is; and when was it first decayed from being a benefice presentative, as you remember?

No. 22. Chaderton.

[30]. 5. Whether your fonts or baptisteries be removed from the place where they were wont to stand; or whether any persons, leaving the use of them, do christen or baptise in basins, or other vessels, not accustomably used in the church beforetime; or do use any kind of laver with a removable basin; or have taken down the old and usual font heretofore used in your parish?

No. 24. *ibid.*

[31]. 6. Whether is there in your parish a sufficient register-book of parchment of marriages, christenings, and burials, provided at the charge of the parish; whether are all the names of those that have been either christened, married, or buried since the beginning of her Majesty's reign newly written into the said parchment book; whether doth the minister every Sunday read the names publicly of those that were either christened, married, or buried the week before; whether have you a public chest with three locks for the minister and the two churchwardens to keep the said book in; and whether have you brought a transcript of all the names of such as have been christened, married or buried this last year into Mr. Blackwell my register his office, as you are bound to do every year hereafter, within a month after the feast of Easter by the constitutions last authorized by her Majesty?

Articles concerning ecclesiastical Officers.

[32]. 1. Whether the chancellor, archdeacon, commissary, official, or any other using ecclesiastical jurisdiction in this diocese, their registers or actuaries, apparitors, or summoners have at any time winked at and suffered any adulterers, fornicators, incests, or other faults or offences presented unto them, to pass and remain unpunished and uncorrected for money, rewards, bribes, pleasure, friendship, or any other partial respect? No. 31. *ibid.*

[33]. 2. Whether doth the chancellor, commissaries, archdeacon or any other officials hear any matters of office or correction privately in their chambers without the presence of the sworn register or his deputy; or do discharge any man's penance for money, without the consent of the L. Bishop, according to the last constitution by her Majesty confirmed; or do send any writing under their own hands to your church, without the register's presence at the doing of it, either for marriage of any couples, or for ending or ordering of any matter of penance? No. 25. Cotton.

Articles concerning Schoolmasters.

[34]. 1. Whether the schoolmaster or schoolmasters within your parish openly or privately in any noble or gentleman's house, or in any other place, be of good and sincere religion, life, conversation, and be diligent in teaching and bringing up youth; and whether they have been examined, allowed, and licenced for schoolmasters by the ordinary or his officers in that behalf? No. 40. Aylmer.

[35]. 2. Whether your schoolmaster or schoolmasters do themselves receive the Holy Communion as often as they ought to do; and whether they bring with them so many of their scholars as be of age sufficient, and of capacity by instruction to receive the Lord's Supper, or else be able to give testimony in what church their scholars do receive and hear public prayers? No. 41. *ibid.*

[36]. 3. Whether your schoolmaster or schoolmasters do orderly on Sundays, and their scholars, come to the church of their parish where they teach, and there see their No. 42. *ibid.*

scholars placed in some convenient place, so as they do not disquiet the minister or parish in time of Divine Service but may exercise themselves godly in hearing and reading the service and sermon, and in answering with the congregation in reading of public prayers?

No. 43. *ibid.* [37]. 4. Whether the schoolmaster or schoolmasters either private or public do teach their scholars the catechism authorized by public authority, at the least once every week; and do instruct and examine them in the same; or do teach any other catechism; and what catechism is it that they so do teach?

No. 44. *ibid.* [38]. 5. Whether your schoolmaster or schoolmasters or any of them be known or suspected to read unto their scholars privately any unlawful books, or privately to instruct them in their young years either in popery, superstition, or disobedience, or contempt to her Majesty and her laws ecclesiastical by public authority allowed?

No. 45. *ibid.* [39]. 6. Whether your schoolmaster or schoolmasters or any of them under pretence of catechising their scholars, which is a most godly order carefully by them to be observed, do keep lectures, readings, or exposition in divinity in their houses having repair unto them of people not being of their own family and household?

No. 26. Wickham's Arts. for Lincoln (1585). [40]. 7. Whether the schoolmaster or schoolmasters within your parish do teach his or their scholars any other Grammar than that which is commonly called the King's Grammar, set forth by the authority of King Henry the Eighth?

Articles concerning parishioners and others of the laity.

No. 19. Chaderton. [41]. 1. Whether all householders in your parish cause their children, servants and apprentices, both mankind and womankind being about seven years of age, and under twenty which have not learned the Catechism, to come to church on Sundays and Holydays at the times appointed for catechising, and there diligently and obediently to hear; and what be the names of those who do not cause their children, servants and apprentices so to come to the church to be instructed and examined?

[42]. 2. Whether the churchwardens do quarterly deliver to the archdeacon a note of all those who do not send their children and servants to be catechized ? *Ibid.*

[43]. 3. Whether any do work or keep any shop open upon Sabbath days, or upon any Holy Days appointed by the laws of this realm to be kept holiday ; or use and work or labour, or open show of their wares in any of those days ? No. 41. *ibid.*

[44]. 4. Whether you yourselves or the churchwardens in the years before you have suffered any unmarried woman begotten with child to go out of your parish before she hath by you or them been presented to your ordinary ; or any man defamed of whoredom to depart unpunished upon direction appointed by the ordinary ; and forth of whose houses have they gone away with child unpunished ; and what be the names of such unmarried women which have been delivered within your parish this three years last past have gone away without doing penance ? No. 21. Whitgift (Shoreham) 1597.

[45]. 5. Whether the parish-clerk be appointed according to the law by the parson or vicar of the parish, with the allowance of the ordinary ; and whether he be not obedient to the parson, vicar, or curate ; and whether he be able to read ; and whether he keep the books and ornaments of the church fair and clean, and cause the church and choir, the communion table and the font to be kept clean and decent against the service time, the communion, sermon, and baptism ? No. 33. Chaderton.

[46]. 6. Whether there be any person or persons ecclesiastical or temporal within your parish or elsewhere within the diocese and have retained and kept in their custody, or that read, sell, utter, disperse, carry, or deliver to others any English books or libels, set forth either on this side or beyond the seas, by papists or others against the Queen's supremacy in causes ecclesiastical, or against true religion or catholic doctrine, or the government or discipline of the church of England now within this realm received and established by common authority ; and what their names and surnames are ? Nos. 48 and 49. *ibid.*

No. 22. Piers's Arts. for York (1590).

[47]. 7. Whether there be any in your parish who are noted, known, or suspected to conceal or keep hidden in their houses any mass-books, portesses, breviaries, or other books of popery or superstition, or any chalices, copes, vestments, albs, or any other ornaments of superstition, uncancelled or defaced, which it is to be conjectured they do keep for a day,[1] as they call it ?

No. 7. Drury's Arts. for Oxford (1593).

[48]. 8. Whether there be in your parish any popish or sectary recusant or recusants, which for any cause whatsoever forbear to come to church to Common Prayer or to hear God's word preached, pretending it unlawful to come to our assemblies as the church of England now standeth established by her Majesty's authority ; and what their several name or names are, and how long they have been recusants ?

[49]. 9. Whether any do refuse to receive the Holy Communion at their own minister's hands either because he is not a preacher or because he duly observeth the order of ministration appointed by the book ; and who they be that do go from their own parish to receive at any other minister's hands ?

[50]. 10. Whether any of your parishioners having a preacher to their parson, vicar, or curate, do absent themselves from his sermons and resort to any other place to hear other preachers ?

No. 16. Chaderton.

[51]. 11. Whether all the people of your parish about sixteen years of age and especially householders having no lawful excuse to be absent do resort with their servants and children to their parish church or chapel on Holy Days, and on the Sundays to Morning and Evening Prayer ; and who they be that either negligently or wilfully absent themselves or do unreverently behave themselves in the church, or use any gaming, or pastime abroad, or in any house, or sit in the streets or churchyard, or in any tavern, or ale-

[1] The phrase "for a day" is as old as the reign of Edward VI. It occurs in Parker's report on the Diocese of Chichester in 1569 : "In many places they keep yet still their chalices, etc., . . . hoping for a day for the use of the same" (*S.P.D.*, lx, 71). Bancroft's reference is unique in the visitation documents proper.

house, upon the Sunday or Holy Days, in the time of Common Prayer, sermon, or reading of the Homilies or any of them, either before or after noon ?

[52]. 12. Whether the forfeiture of twelve pence for every time of absence from the church upon every Sunday and Holy Day appointed by a statute made in the first year of the Queen's Majesty's reign to be levied and taken according to the same statute (the tenure whereof is set down in the beginning of this book) by the churchwardens of every person that offendeth and by them be put to the use of the poor of the parish ; if it be not levied, by whose fault it is ? No. 34. *ibid.*

[53]. 13. Whether there be any inn-keepers, alewives, victuallers or tipplers that suffer or do admit any person or persons in their houses to eat, drink, or play at dice, cards, tables, bowls, or such like games, in the time of Common Prayer or sermon on the Sundays or Holy Days ; or any butchers or other that commonly use to sell meat or other things in the time of Common Prayer, preaching, or reading of Homilies ; and whether in any fairs or common-markets falling upon the Sundays, there be showing of any wares before Morning Prayer be done ; and whether any markets and selling of wares be used or suffered in any churchyards on the Sabbath day by common packmen or pedlars going about, or any butchers ? No. 41. *ibid.*

[54]. 14. Whether the churchwardens of last year have given to the parish a just account of the church-goods that were committed to their charge according to the custom that hath been aforetime used ; and what church-goods they or any other have sold, and to whom, and whether to the profit of your church or no ; and what hath been done with the money thereof coming ? No. 35. *ibid.*

[55]. 15. Whether the churchwardens and swornmen, since the fourth day of August 1597 have of any private corrupt affection concealed any crime or other disorder in their time done in your parish, and have not presented the same to the bishop, chancellor, archdeacon, commissary, or such other as had authority to reform the same ; and whether they or any of them at any such time as they No. 36. *ibid.*

should have been at Divine Service on Sundays and Holydays, and should there have observed others that were absent, have been away themselves at home, or in some tavern or alehouse, or else about some worldly business, or at bowls, cards, tables, dice or other games, without regard of their office, and duty in that behalf?

[56]. 16. Whether your minister and you the churchwardens or any other in the parish have in your vestries made any orders, or do use to call any parties before you for any cause to be ordered by the ecclesiastical laws, and so do use a kind of presbytery or censuring over your neighbours under pretence of your vestry meetings?[1]

No. 26. *ibid.* [57]. 17. Whether any of your parish being of convenient age have not received the Holy Communion thrice this last year at the least, and namely at Easter last or thereabouts for once; and what their names are; or which at their receiving have not signified the same before to your parson, vicar, or curate that he might conveniently examine them; and who have refused to come to him to be examined?

No. 38. *ibid.* [58]. 18. Whether there be any in your parish that doth administer the goods of those that be dead without lawful authority; or any that suppress the last will of the dead; or any executors that have not fulfilled their testator's last will in paying of legacies given to the church, or to other good and godly usage, or to relief of poverty, to orphans, poor scholars, poor maidens' marriages, highways, and such like; and by whom are they so detained?

No. 45. *ibid.* [59]. 19. Whether there be any in your parish since the fourth of August 1597, hath or doth offend contrary to the statute made in the seven and thirteenth year of the reign of King Henry the Eighth for the reformation of usury, and revived by an Act made in the thirteenth year of the Queen's Majesty that now is, taking about the rate

[1] Bancroft's article is an illustration of the Presbyterian system at work within the Church of England. For the organization of a presbytery in each church see the *Disciplina Ecclesiae Sacra* printed in Paget, *Introduction to the Fifth Book of Hooker*, App. iii.

of ten pounds for the lending of an hundred pounds by the year; and what be the names of such offenders?

[60]. 20. Whether hath your minister or any of the parish, without the consent or the privity of the ordinary, caused any to do penance or to be punished either openly or otherwise for any crime punishable by the ecclesiastical laws only; and what be the names of the parties that have been so punished, and in what manner?

[61]. 21. Whether there be any amongst you that do use sorcery or witchcraft punishable by the ecclesiastical laws or that be suspected of the same; and whether any use any charms or unlawful prayers; and whether any do resort to any such for help and counsel; and what be the names, both of such as use it and of such as resort to them for help? No. 46. *ibid.*

[62]. 22. Whether any couples that be married in private houses within these three years last past have been known or suspected to have been married by any popish priest or otherwise after any other order than is appointed by the church of England? No. 37. Piers.

[63]. 23. Whether there be among you any blasphemers of the name of God, great or often swearers, adulterers, fornicators, harlots, whore-masters, incestuous persons, bawds or receivers of naughty incontinent persons, or harbourers of women with child which be unmarried, conveying or suffering them to go away before they do any penance; or any that be vehemently suspected by any such faults; or that be not of good name and fame touching such crimes and faults; or drunkards, or ribalds; or any that be malicious, contentious, or uncharitable persons, raillers, scolders, or sowers of discord between neighbours, and especially raillers against ministers and against their marriage? No. 47. Chaderton.

[64]. 24. Whether there be any in these parts that have been married within the degrees of the act of affinity or consanguinity and by the laws of God forbidden; or any that being divorced or separated for the same do yet notwithstanding cohabit and keep company still together; or any that being married without those degrees have un- No. 42. *ibid.*

lawfully forsaken their wives or husbands, and married others; any man that hath two wives, or any woman that hath two husbands; any that being divorced or separated asunder have married again; any that have married without banns three several Sundays or Holy Days solemnly asked and without lawful license thereunto; or any couples married that live not together but slanderously live apart?

[65]. 25. Whether there be any in your parish who will come to hear the sermon but will not come to the public prayer appointed by the Book of Common Prayer, making a schism or division as it were between the use of public prayer and preaching; and whether there be any who being present at public prayer do not devoutly and humbly kneel upon their knees, and at such times as by the Book of Common Prayer they are appointed:—to wit, when they make a general confession of their sins, when all prayers and collects are read, in the time of the Litany, when the Ten Commandments are read etc.; and what are their names that have at any time showed themselves undutiful and unreverent in this behalf?

No. 1. *ibid.* [66]. 26. Whether the minister and churchwardens have suffered any Lord of Misrule, or Summer Lord or Ladies, or any disguised persons, any players, or May-games, or any Morris-dancers at any time to come unreverently into the church or churchyard, and there to dance or play or show themselves disguised in the time of Common Prayer; and what they be that commit such disorder, or that accompanied or maintained them; or any plays to be played in the church?

No. 27. Whitgift. [67]. 27. Whether there be any married women or other within your parish, which after childbirth refuse or contemn to come to church to give God thanks for their delivery, and to have the prayers publicly appointed in that behalf by the Book of Common Prayer?

No. 72. Aylmer. [68]. 28. Whether any within your parish do resort into barns, fields, woods, private houses, or to any extraordinary expositions of Scriptures, or conferences together; or that be drawers or persuaders of others to any such schismatical conventicles?

[69]. 29. Whether any do keep their children unbaptized longer than is convenient unless it be for sickness of the child or other urgent occasion ; and whether any do carry their children from the parish they are born in to other parishes to be baptized, and so refuse their own parish, or do bring strange ministers into their own houses to baptize their children privately according to their own fantasies ? No. 23. Chaderton.

[70]. 30. Whether any notorious recusant who obstinately refuseth to be partaker of the Church of England in public prayer and hearing the word of God preached, who is for his disobedience and contempt excommunicated, and dieth excommunicate, be buried in christian burial, not having before his death sought to be absolved and testified the same his submission to some honest and discreet man who shall upon his oath signify to the bishop of the diocese whereby his lordship may give order to the ordinary before whom he was excommunicate for his absolution ?

At the delivery of your bill of presentment at the time and place above set down, you are likewise in the said bill to set down the name of all such as have been buried at any time since the tenth of August 1601 being men, maids, or widowers, and likewise the names of such as have been married by any licence since that time, and out of what court they have been granted, since the said tenth of August.

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